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A Reformed Weekly

October 2, 1992/48th year of publication/No. 2323

Sex education guide 'hijacked by homosexual activists,' say critics

Bill Fledderus

TORONTO—A new curriculum on sexual orientation recently adopted by the Toronto Board of Education has a group of at least 300 parents outraged and upset. They warn that the "anti-heterosexual" curriculum could influence sexual education programs across the country and could make way for homosexual groups to recruit new members from high schools.

Critics of the curriculum argue that it is "a grossly biased political tract" which has been "hijacked by gay activists," to use the words of Dr. Joseph Berger, a prominent psychiatrist who sat on the initial committee which drafted the guide.

When the text of *Sexual Orientation: Lesbianism, Homosexuality and Homophobia* was released, Berger wrote a dissenting brief in which he recommended "that this version be rejected and a completely different curriculum guide for high school ... more equitably balance[d] approach be drafted."

The curriculum recommends that teens who have questions about their sexual identity be put in contact with a gay or lesbian group. It explains homosexuality as a fixed and unchangeable condition which emerges at puberty and lasts the entire lifespan.

"All references to homosexuality are positive and idealized while most heterosexuals are negatively portrayed," says Sue Careless, spokesperson for the group Citizens United for Responsible Education (CURE). Careless is an education consultant and mother of four children, three of them teens.

"Teachers should be given more than the gay perspective on homosexuality," she says.

Questioning teens must be referred to a psychiatrist or a psychotherapist, argues CURE, and not to "biased" homosexual support groups. The curriculum is antagonistic to psychotherapy and does not explain that the causes and permanence of homosexuality are still subject to debate, CURE points out.

No alternative theories or ideas about homosexuality are presented, according to Careless. The whole document comes from a single, narrow perspective, she says.

According to CURE recent research has proven that only four per cent of Americans are lifelong homosexuals, but the curriculum still assumes that "three

See **HOMOPHOBIA** — p.2

Relief group explores food for weapons in Somalia

Photo: C.C. files

Young Somalians live by the power of the gun.

AKRON, Pa. (MCCIS)—"In the current Somali situation, weapons are viewed much like jobs in North America. They are used to sustain oneself, to gain access to food and to provide daily security and protection," says John Paul Lederach, international conciliation specialist for the Mennonite Central Committee (MCC).

Clan warfare destroyed the fabric of Somali society, and peace efforts must involve transformation, Lederach says. "You can't stand back and say, 'Peace, peace' and then peace comes. Concrete steps must be taken toward demilitarization, toward replacing the gun with other types of security and sustenance."

Bargaining for peace

One concrete step MCC is exploring is exchanging food for weapons. Administrators are considering sending a small team of North Americans and Somalis to spend a month or two in Somalia interviewing gun carriers.

According to Eric Olfert, MCC Africa co-secretary, the objective is to understand what people would be willing to exchange their guns for so they could live a more normal, civilian life. Responses would help MCC design a way to remove guns from circulation.

Sustenance without weapons

The initial idea of a simple exchange of food for weapons would probably expand to livestock or agricultural supplies for weapons. "Food would be a short-term solution. In several days it would be eaten and more would be needed," says Lederach. "People need a way to sustain themselves without weapons."

The plan is fraught with dangers. Lederach outlines some of them.

People bringing weapons to a collection spot could be attacked on the way back and the food they obtained stolen. People bringing guns to an exchange could attack people distributing food and simply steal it. Weapons are so abundant people could get rid of their extras but keep what they feel they need to survive. "This would touch only the edge of the problem," Lederach explains.

But in spite of the difficulties, Somalis need peace before they can resume normal lives. The abundance of weapons makes peace seem unlikely.

Extension seminaries thrive in depressed Haiti

PORT-AU-PRINCE, Haiti (CRWM) — Scattered across 100 square miles of denuded hills in the Caribbean nation of Haiti there are at least 14 vibrant signs of growth. Despite environmental destruction, political turmoil and economic stagnation, the growth of theological classes exceeds expectations.

"There are 230 church leaders in 14 classes spread out over these mountains," says Wayne De Young, who directs the theological education by extension program for Christian Reformed World Missions in Haiti. "We are one of the only Bible schools currently functioning in Haiti."

Since the overthrow of Haitian President Jean Bertrand Aristide last fall, many Haitians have been trying desperately to leave the country. The American media have paid greater attention to the Haitians' plight since President Bush recently ordered the Coast Guard to return all Haitians to their country. The lack of acceptance and opportunity in neighbouring Dominican Republic adds to the hopelessness of the Haitians. But in the face of this despair and flight, Haitians studying theology are dedicated to remain in their impoverished homeland. World Missions' extension seminary program has grown, even when missionary staff were evacuated for several months because of political instability.

"Last year we only had 160 church leaders studying here," recalls De Young, who returned to Haiti with his family and four other missionary families in January. "The program has expanded under the dogged persistence of the national staff."

They didn't eat him

Haitian pastor Jean Marie Occeus is one grateful recipient of seminary training in his own village of Thiote, a rural community north of Port-au-Prince. As a child his voodoo-practising mother told him to stay away from the *blancs*, or white men, saying they would eat him. But it was a white missionary who gave him Christian literature and led him to Christ. Occeus eventually turned his family to the Lord and started a church which now has 35 adult members and a Christian elementary school.

"But there was one thing I wanted more than anything," Occeus recalls. "I wanted to go to seminary. I prayed that God would send a seminary to me, and I knew World Missions' classes were an answer to my prayers."

Occeus and some of his classmates are responsible for starting and leading churches which make up the Evangelical Church of the Reformation, an indigenous denomination. Some seminary graduates are working with churches in other denominations as well.

World Missions, which also maintains ministries in literature production and teacher training, will start more permanent and satellite church leader training centres next year to meet the constantly increasing demand for theological education.

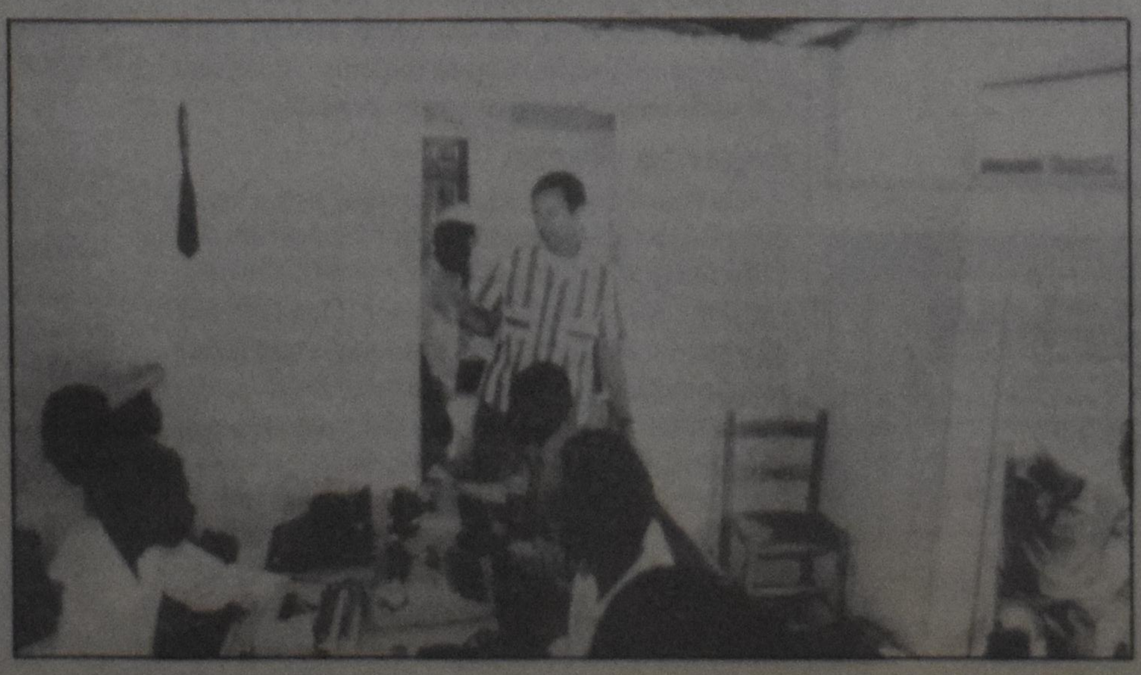

Photo: CRWM

Haitian theology students are eager to study the Gospel and bring it to their people.

Thinkbit:

I would compare public endorsement of condoms for youth to offering lessons on how to drive safely at 150 m.p.h.

Marcel Gervais, Archbishop of Ottawa

In this issue:

Yes, we've chosen a new name.....p.9

What do worms, mustard seed and rutabagas have in common.....p.8

This weed is taking over and it's no joke p.10

There are holes in the ozone layer of public education, says editor...p.4

Homophobia is the problem, says curriculum guide

..Cont'd from p. 1
students in a class of thirty will be homosexual."

The curriculum encourages "coming out" and provides a detailed list of homosexual organizations in the Toronto area, but does not mention the existence of organizations such as Exodus International, a worldwide coalition of groups for people who have abandoned homosexuality.

It argues that "the problem lies not with homosexuality and lesbianism but with homophobia and heterosexism," to use the words of the second draft.

The third draft of the 200 page curriculum is now complete and will soon be circulated to teachers in all Toronto schools in the form of four 50-page booklets, for incorporation into their sexual education programs.

CURE has eight or more of the 21 trustees on its side, and hopes to pursue a variety of actions which could lead to the withdrawal and possible re-writing of the curriculum.

The group has gained momentum since this summer, when columnists in the "Globe and Mail", The "Toronto Sun" and other papers publicly sided with CURE and called for parents to take action.

As we were going to press we received an update on this story.

On Thursday evening of September 24, the Toronto board met and a motion to defer for a year the matter of publishing the guide *Sexual Orientation: Lesbianism, Homosexuality and Homophobia* lost by one vote.

"They really jumped the gun on us," said an exasperated Sue Careless. "Originally the board was going to discuss the motion a month from now. But the NDP members wanted to quickly discuss it before parents had a chance to organize."

Careless saw the move as a political one, intended to avoid parental involvement. "They are going ahead with the printing and have promised to have information meetings for parents." Careless considers this promise "patronizing."

"We're considering court action," said Careless. She hopes that the move will backfire on the board when parents realize that they have been duped.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

CSS

Christian Stewardship Services

During the year ending June 30, 1992, CSS staff conducted some 420 appointments all across Canada. Although most of them dealt with the making of a will, a considerable number also dealt with the question of RRSPs. This free-of-charge financial planning, estate planning, and retirement planning service can also assist you. Do you have questions about how RRSPs work? Do you understand the spousal RRSP and would it be of use in your financial situation? Do you understand the difference between a bond mutual fund, a mortgage mutual fund, and an equity mutual fund? Have you heard about the RRSPs offered by The King's College, Redeemer College, or the CRC-Community-RRSP?

Should you contribute, if you have the cash, as much as Revenue Canada allows? If not, do you know why you shouldn't? Do you know how you can use your RRSP in a low-income time? Could you use an RRSP withdrawal to make a donation to charity? Do you understand the use of RRSP for a home purchase, available to March 1, 1993, only?

The Registered Retirement Income Fund (RRIF) is subject to some new rules as proposed by the February 1992 budget presented by Don Mazenkowski. Do you understand the implications of the new minimum withdrawal rules proposed for 1993? What are the advantages of taking an annuity versus taking an RRIF? You may even have more or different questions. For a no obligation, impartial visit, without fees, be sure to call on **Adriana Pierik** or **Harry Houtman** at **Christian Stewardship Services**. Trips are planned for Alberta and B.C. this fall, in addition to trips throughout Ontario, so call immediately. **(416) 598-2181 (9 a.m. - 10 p.m.)**.

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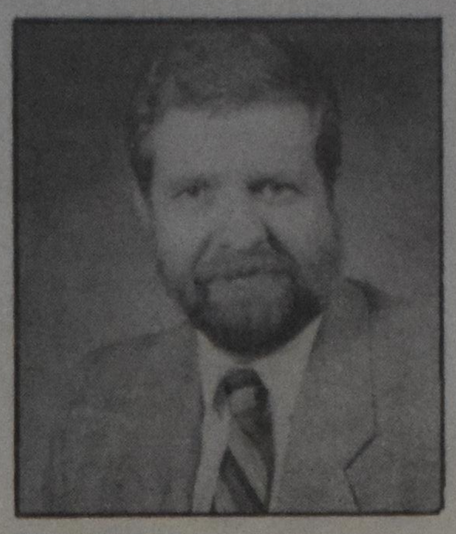


Jake Kuiken

Society in FOCUS

'A good friend is better than a pocket full of money!'

Charlie — I'm not sure that is his right name — is a clever back-alley huckster in Montego Bay, Jamaica. He specializes in selling crafts, which I somehow doubt he makes. More correctly, Charlie specializes in taking money from naive tourists, fresh off the boat or, as in our case, Air Canada's flight 982. Charlie shares his skills at negotiating ridiculous prices with many other on this beautiful and friendly island. It is Charlie who authored the title and provides the first example of the remarkable contrasts that are endemic to this place.

Charlie goes to church on Saturdays. He alternates with some of his colleagues so that the "market" is staffed every day of the week. That religion plays an important role here is readily evident from the churches that dot the Jamaican landscape. Baptists, Methodists, Seventh Day Adventists, Pentecostals and Anglicans are all well-represented. In what seems a very matriarchal society, the vast majority of women dutifully wear hats while attending church. I guess there is something to be said for commitment and consistency.

"One-legged Johnny," as he calls himself, offers a similar insight — with a slight twist. A self-proclaimed tour guide who lost part of a leg during Hurricane Gilbert in 1988, Johnny's skill at finding straying tourists is remarkable, especially those standing under trees during tropical downpours. As a sideline, Johnny grows a little *ganja* (marijuana) in the hills. A discreet question makes a *smoke* easily available.

Eager to please

Corry, a 12-year-old, adopted us as we rode the train from Montego Bay to Mandeville. His familiarity with the landscape ensured that we knew the location of each tunnel. That way our luggage stayed in the overhead racks and didn't leave prematurely with the casual strollers who paraded the aisles along with the ever-present hucksters. Corry's eagerness to be helpful included arranging a ride to our hotel in the back of his grandfather's pick-up truck.

Riding taxis in Jamaica is an experience to itself. At best it is a stock car race on the wrong side of the road. Engaging in conversation with the spectators, most of whom act like long-lost friends, is part of the routine. For others, like James in Runaway Bay, periods between passengers provide an opportunity to read the Bible. Pointing heavenwards, his parting comment affirmed, "We'll meet again, here or there!"

The threats to personal safety are overstated, probably no greater than in Calgary. This fear, about which we heard much, is more likely the result of Caucasians' discomfort with being a visible minority in a Third World country.

Constant clash of wealth and poverty

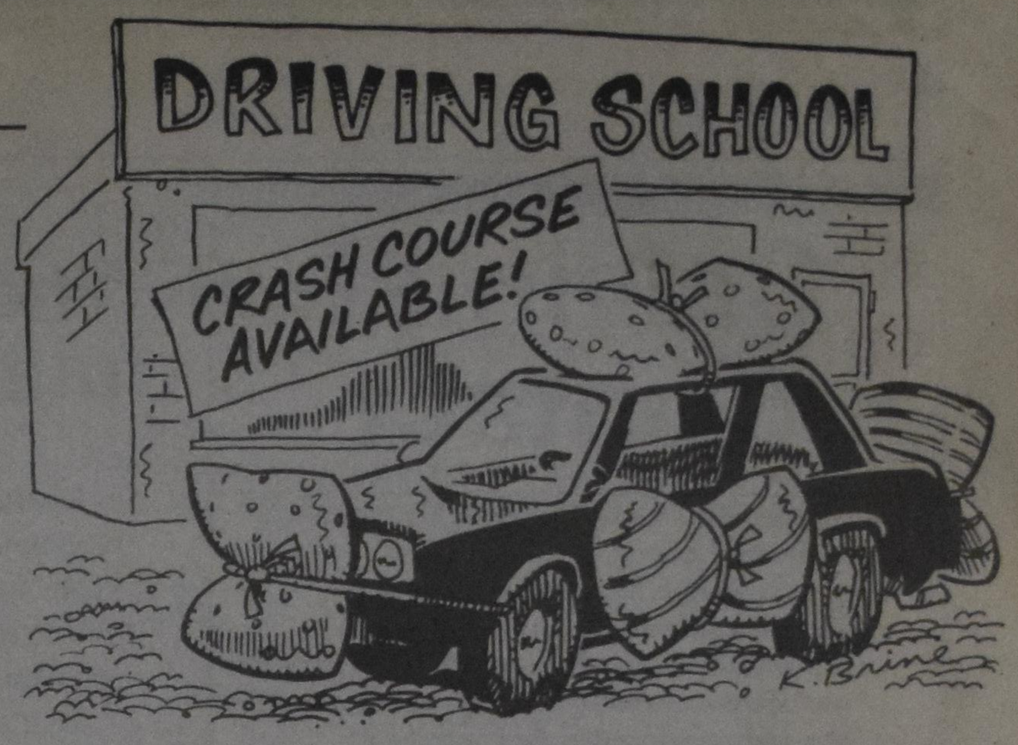
This island is blessed with remarkable beauty: the varied and lush vegetation are a constant part of one's perception. Snorkelling within a few hundred yards from shore is like swimming in a well-stocked aquarium. Simultaneously, the land is beginning to suffer from a burgeoning supply of garbage, mostly the result of an intruding and over-developed West. It's hard to decide whether tourism is a help or hindrance.

Poverty is widespread and demoralizing. The affluence of the elite is overpowering, ostentatiously presented through oversized homes and grand resorts. Mostly, the hotels charge North American prices and pay Third World wages. Gratuities complement the miserly salaries offered by affluent owners and foreign investors.

For four Westerners the remarkably hospitable people of Jamaica, the ever present reggae music and the breathtaking scenery of the Blue Mountains offered an inspiring, although temporary retreat from the "Rat Race" so aptly put to song by the island's best-known Rastafarian, the late Bob Marley. Like Charlie's little proverb, it's a reminder that in a society preoccupied with consumption, the more lasting things suffer too easily.

Jake and Keenie Kuiken, with Jenny and Jim Braaksma, spent two weeks recently touring around the beautiful island of Jamaica celebrating 25 years of marriage and more than that of friendship.

Choose carefully: not all driving schools are competent, says consumer ministry



TORONTO (MCCR)—The high speeds and traffic volume on today's roads have made driving such a complex skill that many learners now turn to professional instructors for help. But driving schools can be started by anyone with a business licence, so some schools are competent and some are not.

There are hundreds of driving schools across Canada and "probably more than 400 now operating in Ontario" alone, says a spokesperson for that province's Ministry of Consumer and Commercial Relations.

"The content and quality of classroom instruction can vary greatly from one school to another," so the every-day rules of "shopping smart"apply to choosing a driving school. Asking friends and family to recommend programs is a good first step. After that, a few phone calls to several schools will provide information that can help avoid problems later.

Here are some questions that should be asked:

***What subjects are covered?**

Most new-driver courses include the basics needed to pass provincial road tests. Signs and signals, proper turns, passing and intersection etiquette will be discussed. Some courses offer extra material on defensive driving, risk perception and city or highway driving as part of the regular program.

***Will taking a course reduce the student's auto insurance rate?**

Most provinces or safety groups in the provinces have guidelines for the content of driver-training programs. Safety groups often maintain contacts with the insurance industry as well, sometimes allowing students who have sucessfully completed driving courses to be insured at a reduced rate.

***How much time is spent in the classroom and on the road?**

Training programs should offer a minimum of 25 hours in the classroom and 10 behind the wheel, according to some transportation ministries and safety leagues. Others recommend 20 hours in the classroom.

***What training facilities and equipment are provided?**

Driving school facilities can consist of anything from a hole-in-the-wall office with a couple of chairs and a telephone to an elaborate set-up of video equipment, vehicle simulators and off-road practice areas. Schools that emphasize defensive driving and crisis control may use high-tech help to teach the student what to do if a tire blows or a child runs in front of the car.

***Does the program include use of the training vehicle during the government road test?**

Use of the vehicle and the instructor's time to wait for students taking their provincial road test at the end of the program often involve an extra fee. Some schools don't offer help the day of the test.

***What kind of car is best for learning?**

Most experts agree it's best for student drivers to learn on a vehicle similar in size and operation to what they'll be driving when they're on their own. Clearly, someone who learns on a sub-compact may have trouble handling a pick-up truck.

Students often say they want to learn on cars with standard transmissions. But many driving schools don't recommend that unless the students have access to such a vehicle for practice. Then some driving schools may give them several extra lessons on a standard transmission car.

In some areas, training vehicles must have special signs and dual brake pedals so the instructor can stop the car from the passenger's seat. These regulations are enacted at the discretion of local governments.

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New Ontario Minimum Wage Regulations

The following new general minimum wage rates (excluding harvest workers) take effect at the beginning of the work week in which **November 1, 1992,** occurs:

GENERAL (including domestics)	New Rate	Previous Rate
General (hourly)	**$6.35**	(6.00)
Students under 18 (hourly)	**5.90**	(5.55)
Liquor servers (hourly)	**5.50**	(5.50)
Hunting/fishing guides (day, 5 hours +)	**63.50**	(60.00)
Hunting/fishing guides (less than 5 hours)	**31.75**	(30.00)

The following new minimum wage rates for fruit, vegetable and tobacco harvesters will go into effect on **January 1, 1993:**

Adults	**$6.35**	(6.00)
Students under 18	**5.90**	(5.55)

Maximum room and meal allowances in calculating the minimum wage (applicable to general workers at the beginning of the work week in which **November 1, 1992** occurs, and to harvest workers on **January 1, 1993**):

Room - private (weekly)	**$29.40**	(27.80)
- non-private (weekly)	**14.70**	(13.90)
Meals - (each)	**2.35**	(2.20)
- (weekly)	**49.35**	(46.20)
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- with private room	**78.75**	(74.00)
- with non-private lodging	**64.05**	(60.10)
Housing (weekly) for harvest workers only		
- serviced	**92.10**	(87.00)
- unserviced	**67.95**	(64.20)

For more information contact your local Ministry of Labour Office.

Ontario

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- *reports on significant happenings in the Christian community and in the world,*
- *expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,*
- *provides opportunities for contact and discussion for the Christian community.*

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There are holes in the ozone layer of public school instruction

It's the first week of October and schools have been running at full throttle for a number of weeks. There's a season for every activity under heaven: a time to relax at the beach and work for the summer and a time to learn fractions and take notes.

That's not to say that schooling is a matter of going around in circles, coming back to the same spot every year. Apart from the fact that most students move up a grade each year and that teachers have to deal with different class dynamics, the experience of school life and class work changes along with developments in society.

Sign of the times

If you're a teacher in one of the schools of the Toronto school board, you may soon receive pamphlets based on a 600-page resource booklet on gay and lesbian issues. The guide is upsetting to several Christian parents. In it homosexuality is presented as just another option and teachers are urged to help remove the last vestiges of doubt in the minds of children about whether or not there is anything unusual about people of the same gender making love to each other. I see this handbook as a sign of the times.

I have never been much of a proponent of the protective reason for Christian education, one that argues that children should be sent to a Christian school to keep them from being hurt by contact with non-Christian teachers and children and by exposure to non-Christian ideas. But I wonder if the time has not come to stretch parents' justifiable safety concerns of the '90s beyond road crossing, street proofing, ozone penetration and communicable diseases to moral hazards, mind proofing, value penetration and spiritual diseases.

I can respect the conscious choice of public school education by Christian parents, especially when their life shows a deep devotion to the Lord and a willingness to pay the price for being a Christian. Life is never neat and one can never equate all local situations and private needs. But I wonder how much longer Christian parents can continue to responsibly opt for public education, especially when a Christian school is available. And I really don't believe today's churches can survive their children's 12-year-plus immersion in secularism.

Saying Yes to God

For myself, I have always seen Christian education as a positive response to the question posed at the baptism of our children: "Do you promise, in reliance on the Holy Spirit and with the help of the Christian community, to do all in your power to instruct these children in the Christian faith and to lead them by your example to be Christ's disciples?" That's why I believe that the promise made by the congregation —"Do you, the people of the Lord, promise to receive these children in love, pray for them, help instruct them in the faith, and encourage and sustain them in the fellowship of believers"— requires that we financially help those in our congregation who want Christian education for their children but can't afford it.

In addition, I have always seen Christian education as a positive response to the task given to Adam and Eve and to the whole human race: to exercise loving rule and care over the creation as God's representatives.

A fearful option

But the more our society denies that faith undergirds learning, that morality has a divine origin and purpose and that authority and obedience are good for communities, and the more it emphasizes individual self-sufficiency, self-gratification and self-realization, the more attractive a somewhat protectionistic attitude becomes.

If I were the parent of a little boy or girl whom my wife and I had carefully nurtured in the fear of the Lord, I would feel very reluctant to say to a teacher: "Go ahead, lead my child into the fear of humanity. Tell my child that she is the full measure of things. Show him that this universe is a closed system, closed to God and to eternity. Encourage her to prepare for the highest economic returns on future work and hint that any work ethic is oppressive. Teach him that it's best to avoid talking about religion when the topic is politics, law and business. Make her believe that most fundamental to a decision about abortion is the freedom of a woman's choice. Tell him it's okay to give in to sexual urges, as long as it's between consenting post-puberty people of whatever gender, married or not." And I have not even mentioned the influence of peers growing up in an eroding society and nurtured on a "neutral, value-free" curriculum.

It's a spiritual battle

I am not over-dramatizing the situation in public schools. Just look at what's happening on the streets, what's reported in the newspapers, what's shown on television. Public schools are by necessity a mirror image of our society. The same spirit is at work everywhere.

I am also not putting down the people that work or study in public schools nor am I elevating those who work or study in Christian schools. I have taught in both systems and I know the ugliness and beauty of people in either system. I am not romantic about the success of Christian schools to meet all the needs of a child.

But I am focusing on spirits. After all, "our struggle is not against flesh and blood but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12).

Take off the helmet of salvation?

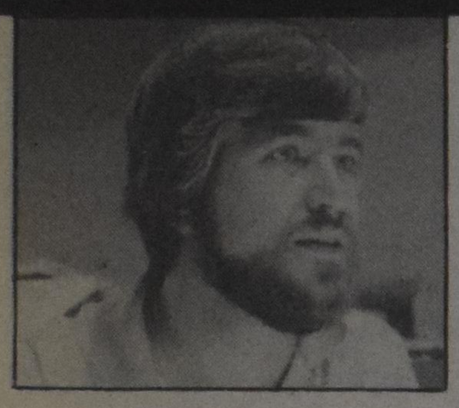
The above quotation is surrounded by the advice from the Apostle Paul to put on the armour of God. That is both an act of protection and an act of mission. Should our children be deprived of this armour of God while they attend school, an armour which, according to the passage, consists of truth, righteousness, readiness to spread the gospel, faith, salvation, the word of God and prayer?

Ask yourself whether the public school provides that armour or whether it even allows your child to wear her own armour. Hasn't your child's armour been declared unconstitutional? Sorry, kid, no weapons in class.

BW

Letters

Just a moment/Herman Praamsma



"Thank you, Lord, that I was not born as a female"
(Traditional Jewish prayer)

I am one very lucky male. Did you know that my denomination, the Christian Reformed Church in North America, cares so much about me that it has in place not only elaborate structures and safeguards to spring to my aid should I burn out, get in-Dutch (so to speak) with my consistory, or otherwise self-destruct, but even has a full-time person on staff who can come and counsel me and my family and act as negotiator/reconciler right here in my congregation. On top of that they've chosen a wonderful person to be pastor of pastors: Rev. Louis Tamminga, a competent, compassionate man.

Synod must have thought us pastors were an important category of people to be treasured and safeguarded. They made a very generous and wise decision some years back when they put the gears into motion to set up pastoral care committees in every church, as well as appointing a regional pastor in each classis. And of course, as I already mentioned, they also called Louis Tamminga to be director of Pastor-Church Relations Services. And over the past little while, much advice, material and consultations have been made available and countless people have been helped.

How wonderful! I am indeed one lucky male. No one better try anything nasty or funny on me, for I'll have immediate access to competent and supportive help. Local committees are standing by, my rights are iron-clad, someone will even fly out to the Toronto airport tomorrow if I scream loud enough!

That's the good news for today. The bad news is that females in our denomination aren't quite that lucky. I know that this is hard to understand, but try and bear with me. The same synod that went to bat for me, fortunate member that I am of a small elite group of pastors, refused to do anything remotely similar for our mothers, daughters, sisters and wives this summer.

Fiddling while Rome burns?

Presented with the appalling statistics that one out of four women in our denomination is a victim of some sort of abuse during her life; hearing and seeing evidence of that abuse — presentations that by all accounts were very moving; being surrounded on every side by a culture in which abuse is not only rampant but has for far too long been covered up and minimized by males, my denomination's synod *counted pennies and appointed a committee*. They refused to do what the committee which studied the matter asked for, to appoint a full-time person to focus the care, study and action that the study committee said was minimally necessary.

You see, spending money on (male) pastors is one thing; squandering it on women is quite another. People may apparently try funny stuff with them, but no local committees are standing by, no immediate and supportive help is made available, and no trained full-time person is ready and able and willing to jump to their side, or at the very least extend the comforting arms of the church to them.

Sorry folks: quota giving is down, belts will have to be tightened and let's study this stuff some more first. Hey, we know *pastors* get into trouble; they need all the help they can get. But action on the abuse of *women*; well, that can wait until the elusive upturn in the economy. Now why can't our sisters and daughters understand that?

Maybe in a few years ...

Yessir, I'm one lucky male.

And a very ashamed one.

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church in Brampton, Ont.

Snippets of news from a Tasmanian reader

Greetings from Tasmania, the "Apple Island." Actually, we lost that name quite a few years ago but I believe our apple growers are trying to recapture lost markets with new grafts and new types of apples.

Mind you, we are getting quite a reputation as that part of Australia with the cleanest air and water and unspoiled wilderness. We have a ferry called the *Abel Tasman,* which runs three times a week from the mainland, and there are daily air services.

The Australian Reformed Church is well represented in Tasmania. It has churches down south near our capital city, Hobart, in the centre in Launceston, and here on the northwest coast in Devonport, Ulverstone and Penguin. The very first Reformed Church of Australia was started in Penguin by Professor Schep. The original building is now being pulled down, as the new church has just been completed.

Schools and climate

Our Christian parent-controlled schools are also springing up in the major towns and cities. The most recent one to open its doors is here in Devonport. The enrolment so far numbers 39. The Devonport school's committee is working hard to promote the school and attract more pupils so we can reach the magic number of 50, as that is the figure at which government grants apply.

Our climate is comparable to that of England and the Netherlands, although our last winter certainly lived up to Eriba's reputation of having the most average rainfall of Australia. But we're not complaining. Our lakes are full and since our island relies on hydro power, that's a real blessing.

As an avid reader of C.C., I enjoy your various articles and hope you in turn will enjoy these few snippets of news from Tasmania.

Recession hits hard

The recession we are experiencing in Australia is still with us and still biting! Unemployment is rife with big companies also needing to tighten their belt quite severely. Enterprise bargaining is in the cards with unions and management trying to make the country more competitive on the world market.

I run a small business servicing electrical appliances, employing some staff. I find that many small businesses are driven to the wall, especially those which have to service loans. I must say that it is not easy to run a business at the moment with cost-cutting and diminishing staff. I do remind myself to be thankful for always having work. Full marks to God for that!

From this lovely island of Tasmania, take care and God bless!

Steve Posthumus
Devonport, Tasmania

P.S. *Is there somebody who would like to write to me? My address is: PO Box 190, Devonport 7310, Tasmania. A good friend of mine is 52, living alone (his children are grown up) and would enjoy correspondence to brighten up his life.*

To vote yes shows no love for Canada

I will vote No and I am not an enemy of Canada. Allow me to explain.

The process is very undemocratic. Prime Minister Mulroney says there has never been as much consultation as this round. However, the Charlottetown Accord's main elements were never discussed and debated by the people.

No public debate

Until the politicians worked out a back-room deal no one talked about trading useless Senate seats for powerful Commons seats, or giving Quebec 25 per cent of Commons seats, forever.

B.C. Premier Mike Harcourt will not recall the legislature for full debate. He refuses a public debate with the opposition leaders, and no one knows what is in the Accord's fine print. We are pushed into the Oct. 16 deadline, not to save the country but to save the Mulroney government. It is Meech all over again.

Deal lacks justice

What is wrong with the deal? It is wrong because it is a deal. There are no principles, there is no vision and no justice.

Giving one province distinct status is fraught with problems. It means very little, we are told. But to start with, it means Quebec gets one MP for every 74,000 residents. Under that formula B.C. should have 44 seats and Alberta 34, but we get 36 and 28 respectively.

Because Quebec is distinct it wants to protect its industries. The result: no free trade in Canada.

Why be grateful?

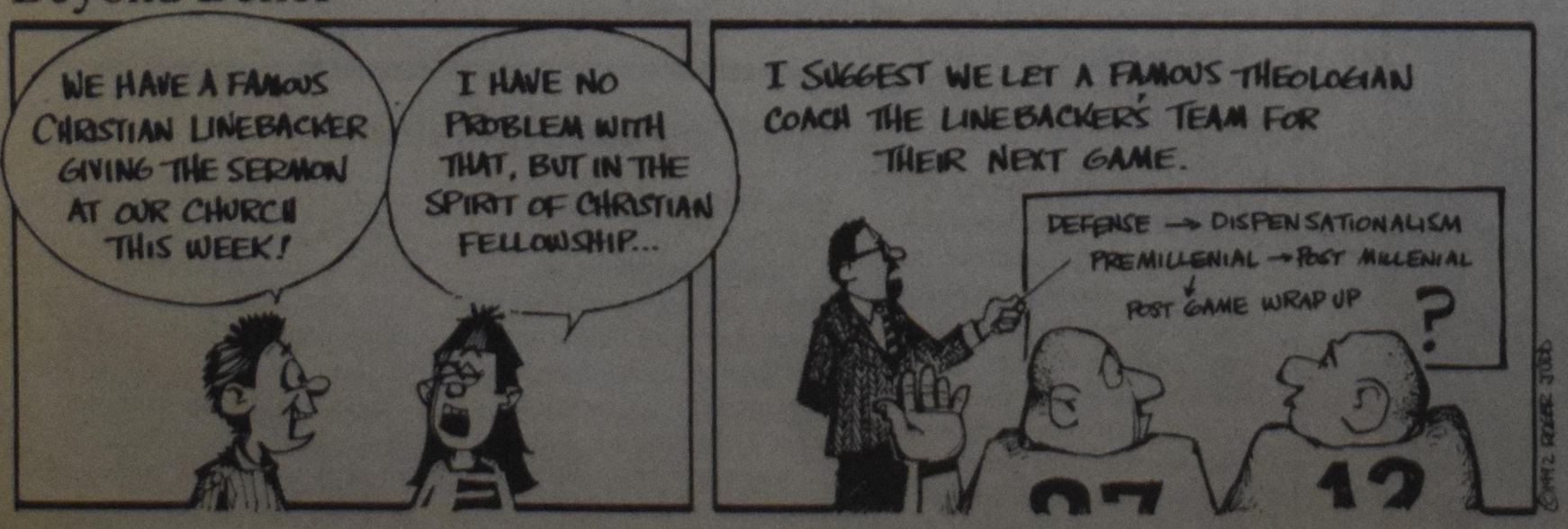
We are told the West should be happy because Quebec and Ontario gave up Senate seats. How much of a sacrifice is it to trade useless Senate seats for powerful Commons seats? After this power grab by Central Canada, Bob Rae piously told Outer Canada, "Now is the time to show generosity of spirit. How kind of him to remind us.

The Senate under this accord will remain the laughing stock of Canadian politics. It is impotent under a majority government and unnecessary under a minority government.

To vote Yes, and thereby to seal this deal for all time, shows neither love for your country nor for your children.

Nick Loenen
Richmond, B.C.

Beyond Belief


WE HAVE A FAMOUS CHRISTIAN LINEBACKER GIVING THE SERMON AT OUR CHURCH THIS WEEK!
I HAVE NO PROBLEM WITH THAT, BUT IN THE SPIRIT OF CHRISTIAN FELLOWSHIP...
I SUGGEST WE LET A FAMOUS THEOLOGIAN COACH THE LINEBACKERS' TEAM FOR THEIR NEXT GAME.
DEFENSE → DISPENSATIONALISM
PREMILLENIAL → POST MILLENIAL
POST GAME WRAP UP
?
07
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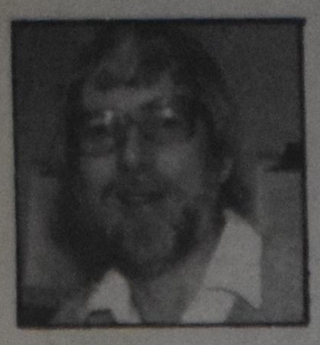


A Presbyterian Comments

Robert J. Bernhardt

What about 'hyphenated Christianity'?

Through the years there have been many who have protested that they did not wish to be known as "hyphenated Canadians." Whatever their origins or however recent their immigration they wished to be described first and foremost simply as citizens of Canada.

In most such instances no renunciation of ethnic roots was intended. They were not ashamed of their origins, nor were they denying them. Rather, such ethnic descriptions were seen to be secondary to the fact that they were now citizens of the country of Canada.

In other conversations, in other contexts, they were happy to talk about childhood experiences in their "old country." However, on the topic of citizenship — in the matter of present status — they wished to be known only as Canadian.

National discussions in recent years can only heighten our respect for such people. It has been made obvious that many long-standing citizens of Canada have acquired new hyphenated status. Indeed, we struggle to establish a definition of what a plain, straightforward, generic, unhyphenated Canadian actually is.

Hyphenated and re-hyphenated

This problem which has plagued our nation has similarly infected the Christian community. Indeed, the fashion has been to describe ourselves as Presbyterian Christians, Baptist Christians, Christian Reformed Christians, Roman Catholic Christians, Mennonite Christians etc.

Furthermore, *within* those denominational categories we have tended to describe ourselves or categorize others with adjectives such as conservative, liberal, evangelical, orthodox, Arminian, Calvinistic, born again or ecumenical. Sometimes we even hyphenate the adjectives as in ultra-conservative or hyper-Calvinist.

Of course it is true that there are major and truly significant differences in the beliefs and practices of Christians. Who would suggest that many of those differences are trivial or unimportant?

Nevertheless, our manner of speaking influences our way of thinking. Were we able to see ourselves first as Christians and only subsequently as members of some sub-group within Christendom, our mutual relations might be quite different. This is not a fault or challenge to only one segment of Christianity. It plagues us all, for guilt and responsibility are universal.

Priorities

In a world where the designation "Christian" often requires explanation or definition, most subheadings are obscure to the point of irrelevancy. In a world which pines for love, joy, peace and hope it is truly tragic that Christians are so fragmented.

A mere change in our manner of speaking won't remove the problems which plague our unity. However, even such a superficial change in our choice of terminology might help set the scene for real changes within that community of people which calls itself Christian.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Muslim-Christian violence continues in Nigeria

GRAND RAPIDS, Mich. (REC) — Some 300 people may have been killed in inter-religious battles in Nigeria in May. These incidents may be the worst in a decade of tension between Christians and Muslims.

According to Anglican Bishop Joseph Idowu-Fearon, the increased severity of the conflict dates to last October's planned visit of Richard Bonnke. Bonnke, a charismatic evangelist, planned to stage a crusade in the northern, largely Muslim city of Kano. Protests led to violence against the city's Christians. Some Christians returned the violence, according to Idowu-Fearon. When Christians fought back, he said, Muslim attacks stopped. Later, however, the Muslims regrouped and increased their attacks.

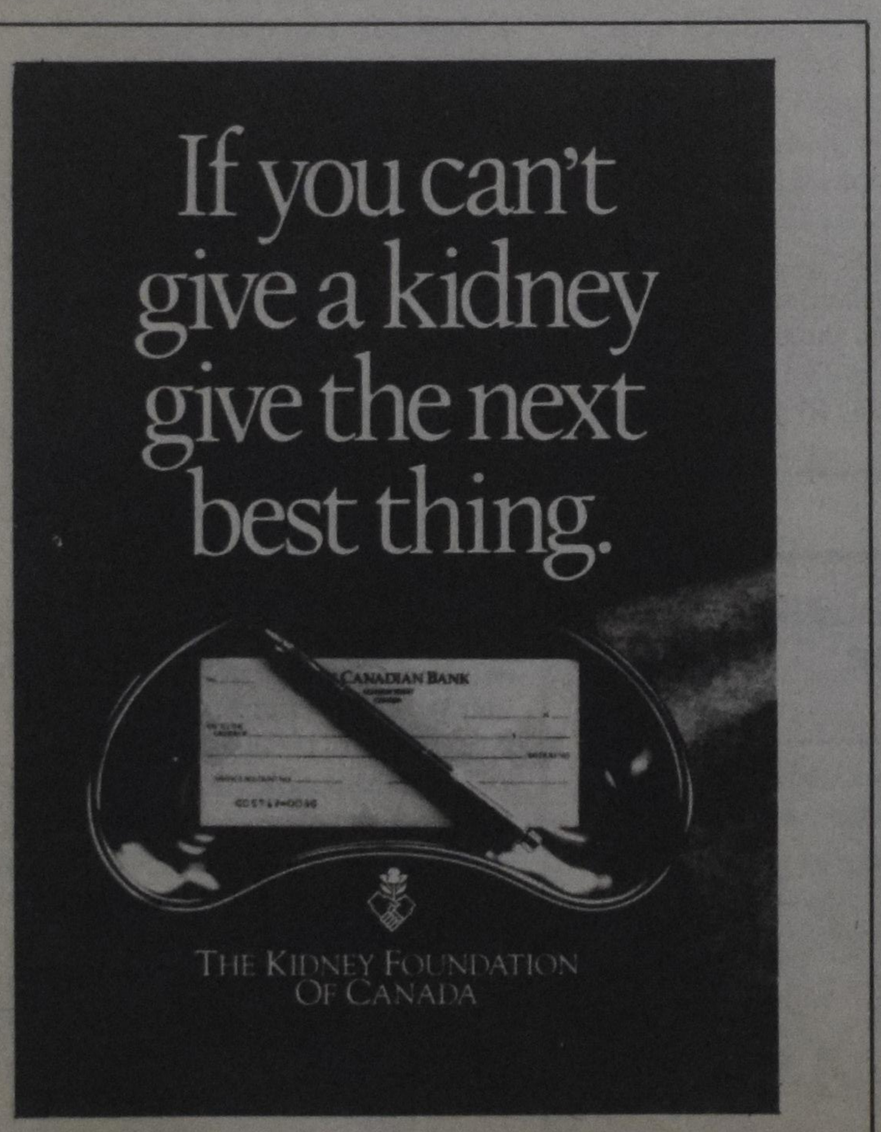
The Nigerian conflict reflects a country divided into three distinct regions — a Muslim north, a religiously mixed centre, and a largely Christian south. The government, the bishop said, has been slow to address the tensions in the country. The government is dominated by Muslims and has been reluctant to seek a consensus on religious pluralism, according to Idowu-Fearon.

World Council of Churches rejects Vatican statement re: Protestant churches

GRAND RAPIDS, Mich. (REC) — Emilio Castro has said that a recent Vatican statement has practically nothing in it of the ecumenical work of the past 40 or 50 years. Castro, general secretary of the World Council of Churches (WCC), was responding to a statement by Joseph Cardinal Ratzinger, head of the Vatican Congregation of the Faith.

Ratzinger wrote to Roman Catholic bishops that Protestant churches were not real churches because they did not have a real Eucharist and did not recognize the apostolic succession.

Castro charged that Ratzinger's comments were not in line with the spirit of the Second Vatican Council. Vatican II declared 25 years ago that all churches were damaged by the lack of full communion with one another. The WCC's Faith and Order Commission secretary Gunther Gassmann called Ratzinger's statements a limited and narrow stance for the Vatican. He expressed the hope that discussion would lead to a correction of the statements.



Brazil Presbyterians revive graduate school of theology

SAO PAOLO, Brazil (REC) — The Presbyterian Church of Brazil (PCB) opened a Graduate School of Theology in March this year. The school was conceived in the early 1980s. It was started as a product of international co-operation with some North American participants. With leadership changes in the PCB, the planning for the school was sidetracked.

The PCB has 350,000 members and is continuing to grow. It has six seminaries to train its leadership, but none of the six have national leadership with graduate degrees. Most of them are staffed by pastors working part-time in training. The new graduate seminary will work on training future national staff for these seminaries.

The new seminary is called the Jose Manuel Da Conceicao Presbyterian Seminary and is located in Sao Paolo. Rev. Heber Campos has been appointed to direct the school. The re-emergence of the project has been aided by the Evangelical Presbyterian Church in the United States. Four theologians from the U.S. will be helping to oversee the establishment of departments. Some 20 students enrolled in the program in March. The school is offering a masters degree in theology.

How do we minister?

Tim Stafford *(Christianity Today)*

People are looking for, almost craving a word that will touch their heart, make them feel hopeful, cause them to mist up. We often give it to them — we who are skilled at playing the upbeat tunes of God, family, faith.

Do we change our listeners when we do? Not if someone else can play their feelings with equal skill in other directions. Change comes from confronting the truth — as all of Jesus' ministry displayed. "You will know the truth, and the truth will set you free." He never showed much interest in getting people to mist up.

Cinema summaries

Marian Van Til

Sneakers

Rated PG
Stars Robert Redford, Dan Aykroyd, Sidney Poitier, River Phoenix, David Strathairn, Mary McDonnell, Timothy Busfield, Ben Kingsley.
Directed by Phil Alden Robinson.

Robert Redford became a huge star back in the late '60s and early '70s doing lighthearted, tongue-in-cheek movies like *Butch Cassidy & the Sundance Kid* and *The Sting* with already established star Paul Newman. Then, in Utah on his own property, Redford founded his own film institute for aspiring film-makers. And he himself began to produce and direct films which tackle various social justice issues, particularly those related to Native Americans. Redford has become a kind of social conscience for Hollywood film-makers.

Now, as the star of this witty spy caper, the 55 year-old Redford has returned (at least for this one film) to the lighter mode of his early career.

Highly creative credits and a punny title are not the only pleasantries about this film (no running shoes in sight—just a bunch of guys sneaking around doing things that spies do). The film is built around the excellent ensemble acting of a cast of well-known stars who don't act like stars here.

Unusual ensemble

Redford plays Marty Bishop, the head of a team of computer hackers cum break-in artists. Crease (Sidney Poitier) is an ex-CIA man whose wife and family are most important to him; "Mother" (Dan Aykroyd) is a whiz with cameras of all kinds—and a paranoid conspiracy theorist who'll be glad to tell you that Pete Rose was framed, and by the same people who murdered JFK. Whistler (David Strathairn) is a blind man who specializes in audio technologies. Carl (River Phoenix) is a young jack-of-all-trades. Liz (Mary McDonnell) is Marty's ex-wife, and a reluctant accomplice in the caper.

The team specializes in breaking into banks and other secure buildings to find out just how secure they are. They then report their findings to the bankers and building owners. And they offer advice on what security measures must be taken to prevents *criminal* break-ins.

Marty Bishop has "a past". He's wanted for a serious prank he and a friend, Cosmo (Ben Kingsley), pulled in their college days during the Vietnam era. They found a way to tap into computers which allowed them to transfer Republican Party campaign contributions to radical groups like the Black Panthers. On that night Bishop went out for a pizza and while he was gone the law moved in. Cosmo ended up going to prison—and he later died there, as far as Marty knows. (The pizza ruse is a kind of inside joke; it's a take-off on the opening of Redford's spy film *Three Days of the Condor*.) All that was long ago and Bishop (that's a new name) has always eluded his government pursuers.

What a deal

But *some* people know who he is, and he's approached by a couple of government types and offered a chance to have his record cleared if his team will do a particular job: they must steal a code-breaking device from a Russian computer scientist. The scientist has found a way to crack virtually any code in the world. And while the Russian *as a Russian* is no longer a threat to the U.S. government, on the verge of the 21st century information is power. As Crease says, "Any government in the world would kill for this device."

Needless to say, things get rather complicated, people show up where they're not supposed to be, people *are* who they're not supposed to be, and the suspense builds. But even in the height of intrigue, there's always witty repartee being exchanged between characters.

Sneakers is suspenseful at times but never takes itself too seriously; it's not out to make a profound statement about our information age, although in a way it's an eye-opener. It's well-made and just plain *fun*—without insulting viewers' intelligence.

Moscow T.V. news anchor coming to Dordt College

SIOUX CENTER, Iowa (DC)—Dordt College has announced that Dr. Boris Notkin, known in the Russian broadcast world as "the Peter Jennings of Moscow," will be the featured guest for the 1992 Dordt College President's Convocation on October 20. The convocation is open to the public.

Notkin, a lifetime resident of Moscow, is professor of rhetoric at the University of Moscow. He also is the anchor/commentator for the popular television program whose title translates as "Good Evening Moscow."

The program is one of the first and most dramatic experiments in the new era of openness in the former Soviet Union. In it, Notkin tackles previously untouchable subjects: organized crime, crooked bureaucrats, shoddy medical care, and Stalin's purges.

In past years, Dordt's President's Convocation series has included such notable figures as Soviet scientist-turned-defector Vladimir Sakarov and Jewish author Chaim Potok.

9,000 youth join 'summer's high point' at Dutch Flevo festival

FLEVO, Netherlands (REC)—For four days, 40 Christian rock bands and 9,000 youthful visitors from all over Europe were the ingredients of this year's Flevo Festival. The festival is sponsored annually by the Netherlands Youth for Christ and is held outdoors and under tents on the Flevo Peninsula.

The festival opened with a four-hour concert. Into the early morning hours, smaller groups were offered entertainment, discussions, jam sessions and movies. As the days continued, the testimony of the musicians mixed with relaxation. This year the Flevo also included choirs singing classical music.

Following a massive Sunday morning worship service, the tent city was taken down, allowing the dikes and meadows a chance to rest until next year's "summer high point".

Writer is looking for stories of prejudice, cultural strengths, fighting racism

NEW ORLEANS, La. (MCC)—A writer is looking for stories for a manuscript entitled *Oh, Healing River: White Privilege in the Context of Racism*. Jody Miller Shearer, program co-ordinator of the New Orleans service unit of the Mennonite Central Committee U.S. (MCC), needs three types of stories:

* Everyone at one time or another experiences prejudice, says Shearer. He is interested in hearing these commonplace but hurtful experiences of prejudice.

* Everyone has a cultural heritage, whether it be from one of the European countries, from Africa, Asia or Latin America. Shearer is looking for stories from people who can describe and illustrate the strengths of their particular heritage.

* Finally, Shearer would like to receive stories about people who have taken action against racism.

Send written stories or call in verbal accounts as soon as possible to: Jody Miller Shearer, 1420 Felicity St., New Orleans, LA 70130-5202; phone: (504) 525-5842.

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Feature

What do worms, mustard seed, rutabaga, and canola have in common?

Answer: Canada dominates the world market in all four of these crops.

And that's not all ...

Adam Corelli

It may not have the cachet of Wayne Gretzky or the space shuttle Canada Arm, but mustard seed and earthworms are the stuff of world domination, Canada style. Virtually all of the earthworm bait used in North America comes from Canada; so does about 80 per cent of the world's mustard seed. Indeed the list of unheralded world-beating agricultural products to emerge from this land is unrecognized even by most Canadians. Canada is the inventor and leading exporter of canola; it has a complete monopoly in rutabaga. So here is an account of four Canadian success stories. Our domination of these products is only partly due to geography. More important, our domination reflects the persistence and imagination of Canada's diverse agricultural industries.

The earthworm: It wiggles in cold water

It happens at night. On golf courses, in parks, in rural fields, and deep in cavernous ravines they can be seen. They wear yellow plastic coats and miners' lights mounted on plastic hard hats. Guided by their ground-illuminating lights, slithering randomly about in a folded position, they grunt and huff as they look for things that crawl in the dark. They are earthworm pickers.

This method of employment, now largely confined to Canada, is big business. Canada's earthworm output, with most of it coming from the moist climes of soil-rich southern Ontario, tops more than one billion worms a year, worth more than $50 million. That makes Ontario's worm crop bigger in some years than the tomato or onion crop.

But more important, the worm business is the stuff of intrigue. "I'm quite sure 99 per cent of the population of Canada has no idea of the value of the earthworm market," says the dean of dew-worm research, Alan Tomlin, a research scientist with Agriculture Canada's London, Ont., research station. "The whole thing is suffused with a degree of secrecy. It takes place at night. It is a cash business. Things happen: nasty things. It was only a few years back when it got really bad. The big worm companies started fighting it out. People started stealing worms. Bombs even started going off."

Of course, that was an unusual time. Thanks to a drought in 1979, prices had soared, and the wholesale price for a lot of 1,000 worms more than doubled to about $45. Those were the days. The pickers were happiest then.

Worm pickers earn their money. They work the graveyard shift, 10 p.m. to 5 a.m. They work with a tin can strapped to each ankle, one of which contains sawdust to make it easier to grip the slithery prey. The other can is used to hold up to about 500 worms, or about one litre. On a good night a good picker can pluck 10,000 worms. That means that in the heady days of 1979 a good worm picker could pull in close to $500 for a night's work, although these days they average about $200.

The bulk of Canada's worms are exported to the United States, mainly the Great Lakes states. The earthworm (*Lumbricus terrestris*), or dew worm as it is also called, is the perfect bait for fishing. It takes to tepid waters without breaking apart on the hook, and, important to anglers, the dew worm is a dream delicacy to fish.

Agriculture Canada's Tomlin notes that worm users should not be fooled by imitations. Cultured worms, such as red worms and African night crawlers, are much smaller than dew worms. They tend to break apart on fish hooks and do not wiggle in cold lake water as dew worms do, so are less likely to catch the attention of fish.

Mustard seed: from Winnipeg to Edmonton

France, in particular Dijon, is no doubt the world's most famous region when it comes to mustard. But this may change. Since the late 1950s, when European agricultural subsidies began ignoring "minor" crops in favour of major crops such as wheat, Canada has dominated the global mustard seed market, producing more than 80 per cent of the world's supply for condiment use. It is grown in the prairie parkland belt stretching from Winnipeg to Edmonton.

Rob Tisdale, the manager of country operations at XCAN Grain Ltd. of Winnipeg, says Canada's mustard pre-eminence is dictated by economics and not climate. Simply put, Canada can produce mustard seed significantly more cheaply than virtually any other nation. The only other major player in the business is Hungary, which produces the other 20 per cent of world output. These are, however, difficult days in the business. The area seeded to mustard fell sharply in 1991 to 200,000 acres, down from 465,000 acres in 1990, when a bumper crop of 251,600 tons, about double the amount of exports, created a huge surplus.

Not all mustard seeds are the same. There are brown, yellow and Oriental mustard seeds. The yellow seed normally carries a price premium of about three cents per pound, but because most of the oversupply problem is confined to yellow mustard, it now sells at a discount.

One more thing about mustard seed of importance to hot dog eaters: every time you bite into a dog, you are eating mustard whether you put it on top or not. Mucilage from mustard seed is used in preparing hot dogs because it acts like a binding agent. A sausage still has its casting, or skin, but hot dogs require the mustard seed mucilage to keep them from falling apart. Says Tisdale: "It acts like glue." Nyummnyumm!

Rutabaga: rudely treated vegetable with an identity crisis

Many people have probably consumed rutabaga and mistaken it for its cousin, the turnip, making this vegetable, with its identity crisis, aptly Canadian. It originated in northern Europe and was not discovered until the 17th century. It thrives in cold climates, which has enabled Canada to capture almost 100 per cent of the North American rutabaga market. It is especially popular in the southern United States.

Rutabagas are larger, rounder, denser, sweeter and packed with more vitamins than are turnips. They have a lower water content than turnips. They are a good source of vitamins A and C and potassium. One cup of cooked or sliced rutabaga contains about 60 calories. White and purple rutabagas exist, although commercial varieties almost always have yellow to orange skin. "The yellow has a little more flavour, in my mind," says Paul Sereda, the chief of horticulture at Agriculture Canada, "which some people don't like." Still, if you want to try rutabaga, the best are the small- to medium-sized ones, three or four inches in diameter. They should be smooth, firm, and feel heavy for their size. One rutabaga provides about three servings. They can be baked, boiled, butter-steamed, steamed or stir-fried. They can be served raw in thin slices with dips, shredded and added to salad, or simply cooked and mashed like potatoes.

Canola: a Canadian success story

Canada is not only the world's number one canola exporter, but it also invented the crop. Its development began in the 1940s when agricultural scientists modified rapeseed, lowering its acidity and coming up with canola, which produces canola oil. Commercial production began in the 1970s and quickly soared. Simply put, nutritionally rich canola produces the world's best available vegetable oil. It is used in cooking oil, margarine, salad dressings and shortening. The high-protein meal left after extraction is used for livestock feed. "Canada dominates the canola market, without question," says Dwight More, the president of the Canola Council of Canada. "It's a Canadian success story."

Although rapeseed has been known as a source of vegetable oil for more than 4,000 years, it contains high concentrations of erucic acid, the high consumption of which has been linked to heart lesions in laboratory animals. Canada began growing rapeseed during the Second World War for use as motor lubricants. After the war, Canadian plant-breeding programs began developing rapeseed varieties with progressively lower erucic acid concentrations. Canola seeds are composed of about 40 per cent oil.

Canola now accounts for more than half of Canada's oilseed production. More than eight million acres are now growing the crop. In 1990 canola oil accounted for 46 per cent of margarine oils, 57 per cent of shortening oils, 88 per cent of salad oils and 59 per cent of deodorized vegetable oils. Canola became the number one vegetable oil in Japan in 1988. Those exports are worth some $600 million a year to Canada, according to the Canola Council of Canada.

Reprinted from the 1993 issue of The Old Farmer's Almanac *by Robert B. Thomas.*

Yes, we have picked a new name; and yes, we are incurably optimistic!

Bert Witvoet

It's official! The name *Calvinist Contact* will be changed to *Christian Courier* starting with our October 30 issue. Our readers indicated a strong preference for two names mentioned in our survey: *Christian Contact* and *Christian Courier*.

Our editorial advisory committee, though happy with both names, gave the final nod to *Christian Courier*. "Contact" was too passive, they said. It's nice — warm and fuzzy — but perhaps not suitable for a medium that wants to bring news and has to take a tough stand from time to time. The committee felt that "courier" was more in keeping with the task of bringing news. A courier is a messenger. And "courier" is also related to the word *current*, which means "of the present time." Our paper is definitely interested in addressing current events and issues.

Committee member Jacob Kuntz reminded other members that *Calvinist Contact* used to have an English insert called *Christian Courier* when the rest of the paper was predominantly Dutch. We had forgotten! So our name change is not that radical after all.

Strange coincidence

We checked the archives and discovered a few interesting facts. It was exactly 30 years ago, when Dick Farenhorst was editor, that *Christian Courier* was introduced as an insert to readers of *Calvinist Contact*. The first insert was in the November 2 issue of 1962. We did not know this when we chose October 30 as the date for our name change. It turns out to be the closest we could possibly have come to that November 2 date, Fridays being our publishing days.

But there is more. The committee also decided that at the same time that we change our name to *Christian Courier*, we will change the size of our pages. It turns out that when *Christian Courier* was added as an English insert in that November 2 issue, 1962, the page size was also changed. It was changed from the same size we now have to a bigger format.

We are going the opposite way, however. We are going from the present format to a smaller one. The width will remain the same, but the length will be cut by three inches: we're going from 17 inches to 14 inches.

All of this is based on advice we received from a consulting firm we engaged. It's part of an attempt to make the paper more attractive to younger adult readers. We simply have to draw in the next generation if we are to survive. A shorter page gives the feeling of being manageable. Some people, we are told, are overwhelmed by the amount of reading on each page. The new format will force us as editors to edit more rigorously and to insist on articles that are more concise.

Easier to take to bed

Some people have told us that they like to read C.C. in an easy chair, in bed or on "the throne," and that it's hard to hold up 17 inches of paper, especially when it's the top part you want to read. These readers will be happy to learn that 14 inches of paper is much easier to hold and read. Try it. Cut three inches off the bottom of an old issue of C.C., climb into bed and hold the paper up. See?

Several other publications have a similar kind of format: *The Christian Science Monitor* (a highly respected weekly newspaper); the Salvation Army's *War Cry*; a Vancouver-based paper called *The Province*; *The Calgary Sun*; *The Toronto Sun* and so on.

Orange insert

But there remains one more important providential tie with history for me to unravel. The reasons that Farenhorst and administration gave for the changes they were introducing in 1962 was their inability to reach younger readers. Is there anything new under the sun?

Here follows a translation of the announcement on the front page of the November 2, 1962, issue:

You will have noticed immediately when you took our paper from the mailbox that the format has become bigger. And when you read through the issue you will also have noticed that a section of the paper is printed on other paper [almost orange in colour].

Here's the explanation. After much deliberation we have decided to introduce these changes. From now on our paper will feature eight pages of Dutch and two pages of English, which we hope to expand to four pages.

It has been clear to us for some time that we have not been reaching the younger ones among us, those who do not read Dutch. This has been pointed out to us from more than one side. Yet we would like our paper to bring something of value to each member of the family, so that it will be a family paper in the true sense of the word.

After weighing all the possibilities, we have decided to combine our monthly magazine Youthful Outlook *with* Calvinist Contact [I remember writing for *Youthful Outlook*—B.W.]. *As far as the amount of reading is concerned, no one will be shortchanged. To the contrary, the larger eight pages of* Calvinist Contact *will contain more print than the smaller ten pages we have been publishing up till now. Two large pages per week for* Youthful Outlook *is more than the usual 20 smaller pages per month.* [It's strange that the editor does not mention the name *Christian Courier* in his explanation of changes; yet the insert carries this name.]

Everyone understands that these changes will weigh heavily on our budget. Yet for the time being we don't want to increase the price of a subscription. We have confidence in our subscribers that they will help us gain new subscribers. Only a vigorous influx of new subscriptions will enable us to maintain the price [$4.00].

The English insert lasted until May 12, 1967, almost five years. At that time, when Dick Farenhorst was still editor but terminally ill, and Keith Knight was general manager, it was decided that since the English pages had grown from two to eight, it no longer made sense to treat them as an insert. With the decision to do away with the insert idea, the name of *Christian Courier* was also dropped and the inside pages were now known as *Calvinist Contact — English Edition*.

Will it help?

When I discovered all these providentially coincidental facts about changes in 1962, associate editor Marian Van Til asked, "And... did they succeed in getting younger people to read *Calvinist Contact*?" I could not answer her, except to say that the paper managed to survive for at least 30 more years. I would love it if, with God's help, we could repeat that accomplishment.

Some of our readers have asked the same question about our changes. Will these efforts really bring in younger subscribers? One difference between Farenhorst's time and our time is that he was concerned about younger family members who could not read Dutch, (he was probably thinking of teenagers) and we are concerned about younger adults between the ages of 30 and 40. Too many of them are not reading *Calvinist Contact*. Will they read *Christian Courier*?

"We don't know what the outcome will be," I told members of the board of owners when they studied the proposed changes. Any change is always somewhat risky and disruptive. We may lose some readers over it. But we do know that if we don't do something, we will die a slow death. The days of Christian journalism are numbered, unless, like the father of Asher Lev in *The Chosen* by Chaim Potok, we say to our younger adults, "Come my way as far as you can, and I will meet you the rest of the way."

From L to r.: Stan deJong, Bert Witvoet and Marian VanTil look at an early issue of Christian Courier

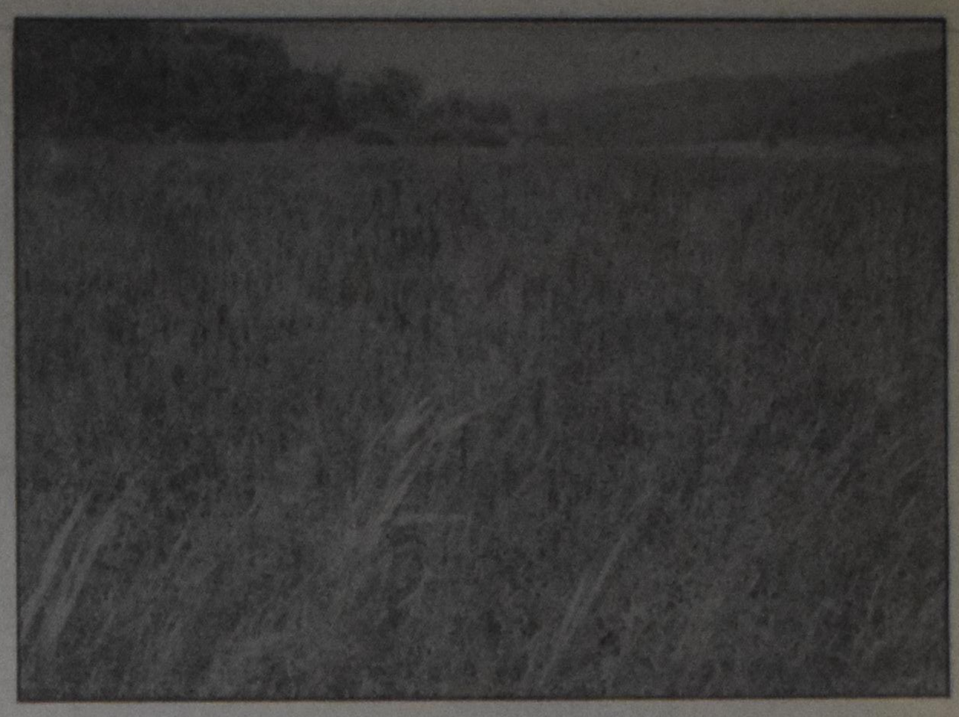
Don't let us die

It'll be interesting to know whether I will die at the helm of *Christian Courier* [I'm 58 and jogging!] or whether the *Christian Courier* will die under my feet [it's 47 and still kicking]. Don't hold your breath or you will die before either of us.

Let's take courage and let's make a strong effort to inspire our community, young and old, to embrace this unique and worthwhile ministry to remove the fog of unbelief and the smog of phoney neutrality that hangs over our society and its media, choking the life out of all those who confess that this world belongs to God and to our faithful Saviour, Jesus Christ.

And to those who make a habit of reading someone else's copy of C.C., we say, "There is forgiveness for freeloaders, but not an unlimited supply of it."

Purple loosestrife is a 'beautiful killer'



Marian Van Til

OTTAWA—You drive in rural areas or along open land near river banks and marshy areas and you see them—alive with a mass of vibrant purple spiked flowers, tall stalks waving in the breeze. You say to yourself, "How beautiful!"

And they are. Purple loosestrife (*Lythrum salicaria*) is a colourful, elegant-looking plant. And whole fields of them look quite spectacular. But if you listen to those fields, chances are all you'll hear is silence. Because purple loosestrife is a killer.

Introduced accidentally to North America from Europe in the 19th century, purple loosestrife is a relentless invader which is steadily smothering wetlands and waterways. Besides being spread from wild specimens, it is also spread, particularly in the Prairie provinces, via escaped seed from home landscape specimens, says the Canadian Wildlife Federation (CWF). The federal Ministry of the Environment, too, is concerned about this beautiful weed's impact.

Purple loosestrife has no natural enemy in North America and is spreading "at an alarming rate," asserts the CWF; it is now found coast to coast. Where loosestrife has taken over, beavers and muskrats are pushed out, songbird species dwindle to a handful, and deer, racoons, waterfowl, shorebirds and painted turtles must move elsewhere—but there often isn't an "elsewhere" for them to go to.

"There is no Canadian bird, animal or fish that depends on any part of this plant," says the CWF. "That means wetland creatures eat *around* purple loosestrife, consuming the remaining native plant population. They effectively 'eat themselves out of house and home!' As native vegetation is consumed, more space is created for new purple loosestrife plants."

To date, there's no really effective way to control this deadly invader. Burning, mowing and flooding have met with little success. Both Canada and the United States are currently researching environmentally acceptable ways to eradicate the weed, but it doesn't look like a good solution will be found in the near future.

For now, partial control is all that can be hoped for. And that can be done by trying to prevent further plantings and natural spread, says the CWF. If you happen to have local plantings on your property, *pull them out* and plant something else in their place. If you know of an area or areas infested with loosestrife, tell the Canadian Wildlife Service about it, or contact the Canadian Wildlife Federation.

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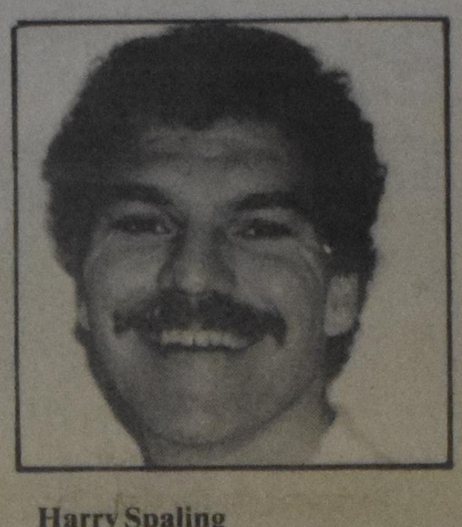

Harry Spaling

Our place and task in the environment

Consuming our way to ruin

The environment is being degraded by the world's rich. Who are the rich? They are the mass consumers of North America, Europe and Japan: us. These regions comprise about 20 per cent of the world's population but contribute most of the greenhouse gases, acid rain, ozone-depleting chemicals, radioactive waste and throw-away garbage.

This is the conclusion of a study by the Worldwatch Institute, an environmental watchdog and think-tank in Washington. It blames excessive consumption in industrialized countries for causing more environmental destruction than any other cause except population growth.

The study identifies the global spread of shopping malls and mass advertising as two symbols of a consumer society. The United States has more shopping malls than high schools. Outside of the home, Americans spend more time shopping than doing anything else.

To get Americans to shop, the media industry spends $131 billion every year in advertising. A teenager sees more than 100,000 TV advertisements before high school graduation.

Canadians are no different. The world's biggest shopping mall is in Edmonton. We have the reputation of being the largest per capita producers of garbage in the world.

'Consumer' concept seriously flawed

The idea of a consumer society is deeply ingrained in modern economies. The key to jobs, personal wealth and government revenue is economic growth. Growth is believed to occur only when consumers consume more. Governments are counting on Canadians to consume their way out of the current recession.

There are two fundamental flaws in a consumer society. First, the resources upon which a consumer society depends for continuous production and consumption of goods is limited. Oil and minerals are finite in their supply. Gasoline consumed today is not available to future generations.

Resources are not only limited but they are also being degraded. Forests, fisheries and agricultural land are being contaminated by pollution and depleted by excessive harvesting. The capacity of the natural environment to absorb by-products and wastes also is being quickly exceeded. Many types of environmental degradations are evident in communities and regions across the country, and increasingly at the global level.

Eventually, finite and depleted resources backfire on consumer societies. In cases such as fisheries, the depletion of a resource is already having serious economic impact on Canada and several European countries.

What about the have-nots?

The second flaw of a consumer society is one of inequity. Twenty per cent of the world's population consumes two-thirds of the earth's resources. Demands of the rich often ravish environments upon which the poor depend for their subsistence. Rain forests are cleared for plantation or grasslands leaving indigenous peoples without their traditional sources of food and materials. The poor do not have the economic clout to control their resources for their own benefit. Developing countries are forced to exploit tropical forests and endangered species to pay the economic debt demanded by industrialized nations.

Consumer societies violate the biblical commands to care for creation and to promote justice among people. We Christians can contribute to stewardship in creation and justice in society by examining our lifestyles and responding in ways which offer alternatives to modern consumerism.

Harry Spaling lives in Drayton, Ont., and is a PhD candidate in geography at the University of Guelph, Guelph, Ont.

1982 CRC-Community-RRSP 1992

10th ANNIVERSARY

We salute the following persons as some of the first participants* in this special group RRSP plan. They got the plan rolling! We salute them for sharing the vision of the plan when it was new and untested. They entrusted their funds to a plan that was untried.

We are pleased that hundreds of others have since joined them over the years, and the plan is now **$15,000,000** in assets.

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We invite you to join the plan; all funds are lent as mortgages to Christian Reformed Churches and Christian schools throughout Canada. We always have applicants (currently 10) whose requests are in various stages of funding. Administrative costs are nominal at 1/4% resulting in the full benefit accruing to the plan holders and the churches and schools. Get more than interest on your money; get satisfaction too! (The plan was established and is managed by the CRC Extension Fund Inc.).

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Part-time administrator: Harry Houtman

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Books

Friends of God

Wayne Brouwer

Repetition

"His love endures forever!"
(Refrain in every verse of Psalm 136).

Not long ago I was reminded again of Solomon's famous saying: "There is nothing new under the sun .... What has been will be again, what has been done will be done again ..." (Eccles. 1:9). It happened, as I'm sure it must, when our daughters came home from school with a "new" joke to tell. It goes like this: "Pete and Repeat were out in a boat. Pete fell into the water. Who was left in the boat?"

Of course when you answer, "Repeat!" they begin once again: "Pete and Repeat were out ...." And it goes on and on until somebody breaks down with silly laughter.

But that story, so new, so fresh to our daughter today, was one I myself told in another age and in another country long ago! In fact, as we might have put it then, it's so old the dinosaurs are digging for it!

"What is so tedious as a twice-told tale?" asked Homer in the *Odyssey*. Shakespeare repeated these words 2,500 years later in *King John*, drawing out the sighs of a fellow who no longer laughed:

Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man.

Mean Memories

Repetition may be tedious and tasteless at times, but there are other situations where it can become downright hurtful. When Constance murmurs to King Philip of France, in Shakespeare's *King John*, about the death of her son Arthur, she tells of her love/hate relationship with Grief:

Grief fills the room up of my absent child,
Lies in his bed, walks up and down with me,
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form:
Then I have reason to be fond of grief.

Grief's repetitions of memory soothe and scathe at the same time. So it is with a lesser form of death, that of gossip. Says Solomon: "He who covers over an offence promotes love, but whoever repeats the matter separates close friends" (Prov. 17: 9). Repetition can be the scandal of friends who break confidence and bare secrets.

Mother of learning

But there is another side to repetition. Like my daughters have found, some jokes bear repeating, ancient as they might be. And Nathaniel Hawthorne picked up Shakespeare's line about "Twice-Told Tales," and then accumulated a marvellous collection of stories that will never grow old or tedious through their retelling.

Oliver Wendell Holmes, Sr., said it too: "What if one does say the same things — of course in a little different form each time — over and over? If he has everything to say worth saying, that is just what he ought to do." Some have wisely understood that "repetition is the mother of learning!" H.G. Wells pointed out that "after people have repeated a phrase a great number of times, they begin to realize it has meaning and may even be true."

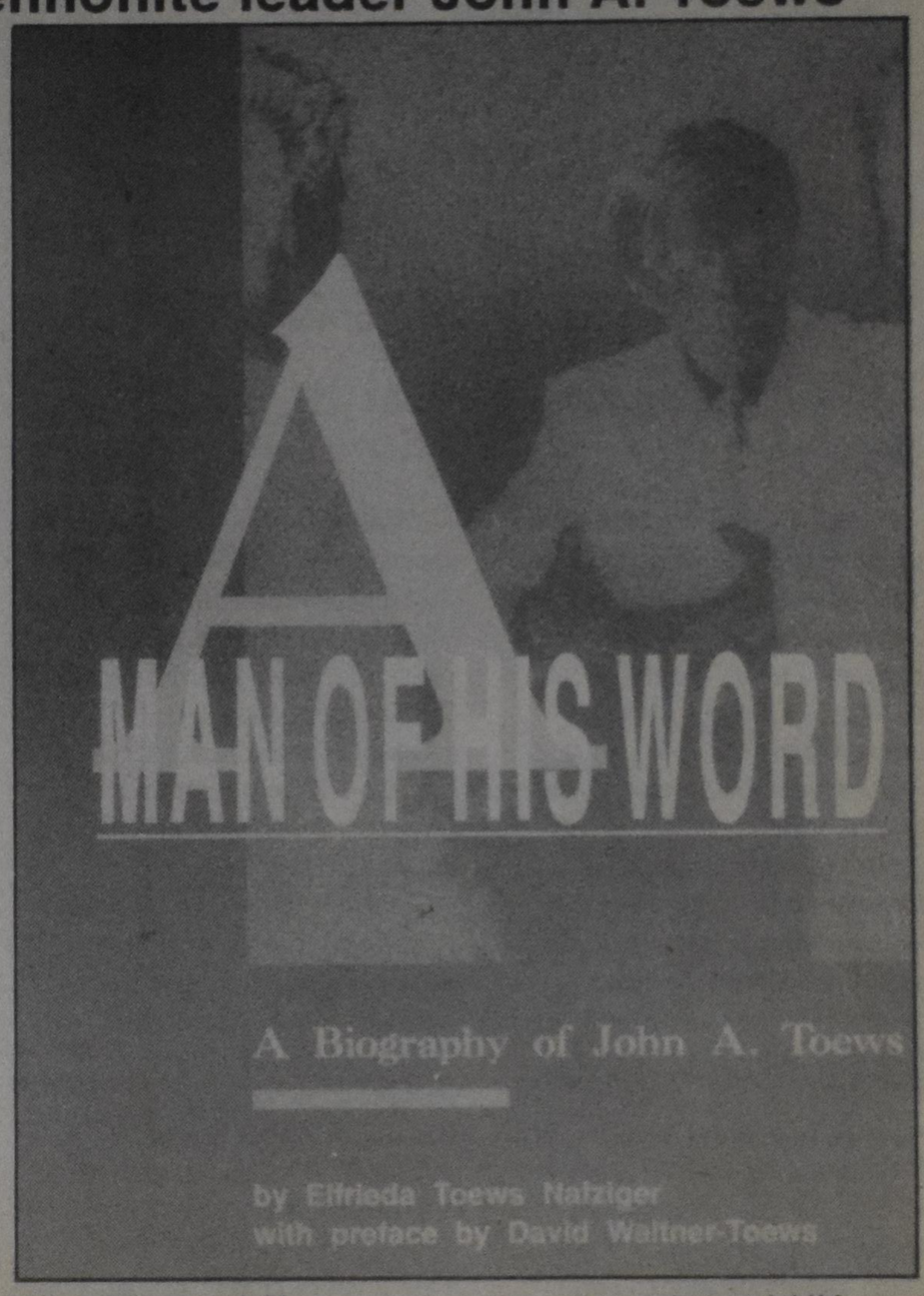
No doubt that's what was in the mind of the composer of Psalm 136. One can still picture the scene of temple worship in Jerusalem: the cantor shouting each phrase in celebration of God's glory and power, and the worship choir chanting back again and again: *His love endures forever.*

By the time the song is finished, maybe even the crowds that stood to celebrate will find themselves drifting away with that refrain lingering as truth for them.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Biography of Mennonite leader John A. Toews

Man of his Word: A Biography of John A. Toews, *by Elfrieda Toews Nafziger. Winnipeg: Kindred Press, 1992. ISBN 1-895432-18-9. Softcover, 183 pp., $13.95. Reviewed by Robert VanderVennen.*



One reason this book will be interesting to many C.C. readers is because the Mennonite Brethren Church, of which Toews was a noted leader, is quite similar in history, size and positioning in Canada to the Christian Reformed Church.

Toews immigrated to Canada from the Ukraine when he was 14 years old. His family fled in the early years of the Soviet revolution and settled near Coaldale, Alta. Older Dutch immigrants to Canada will relate to Toews' struggles to farm and to gain an education in the service of the Lord.

The biographer, Toews' oldest child, relates in readable style her father's early evangelistic efforts, his part-time study at Bible college, his Bible college teaching and his eventually receiving a PhD degree in history when he was in his 50s.

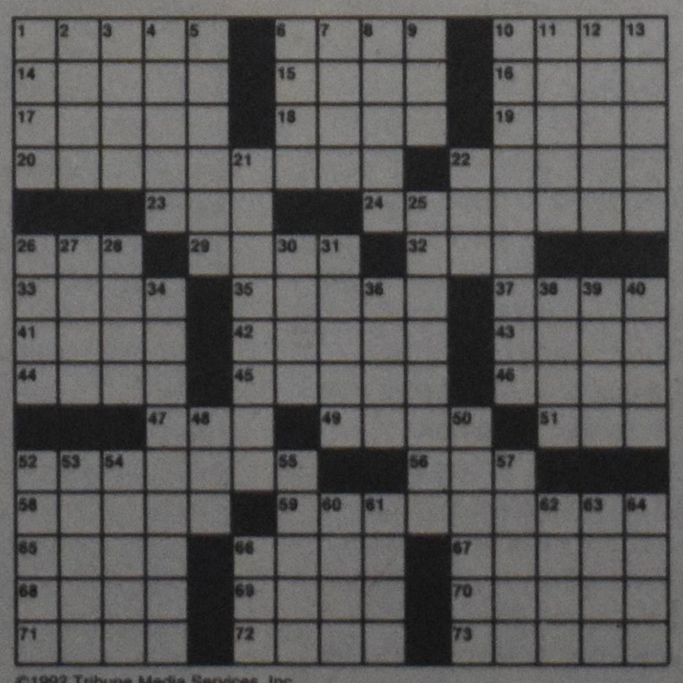
Man of many talents

Toews taught for some 25 years at Mennonite Brethren Bible College and was its president for a time. He generally preached at different places on Sundays, and frequently led evangelistic services. He represented his church at Mennonite gatherings all over the world. He was a tireless advocate of a strong pacifist position among Mennonites and was more ecumenical than most. He wrote the definitive history of his church, and founded the Centre of Mennonite Brethren Studies in Canada.

Toews must have worked 20 hours a day, seven days a week, including during "vacations." He seemed never to be home except when studying. His wife Nettie raised the children, though he later did have some time to have his grandchildren on his knee.

John A. Toews, who died suddenly at age 67, was highly regarded in his family and in his denomination, though certainly there were those who differed with him. This is an important kind of book because it is part of the history of a church that changed during Toews' lifetime, and because it's good that a church pay respect in this way to people to whom it owes a good deal.

THE Daily Crossword by Robert D. Wilder



ACROSS
1 Plays at Augusta
6 Ruth or Herman
10 Bankrolls
14 Nothing — (zilch)
15 "— for All Seasons"
16 Monogram part: abbr.
17 Sport show
18 Tear
19 1492 vessel
20 Mattress' companion
22 Aquatic mammal
23 Lord — Haw
24 Ranches
26 Cul de —
29 Storage building
32 Timetable abbr.
33 Boast
35 Fictional work
37 Burn
41 Bills
42 Certain bee
43 Ms Bombeck
44 Stir
45 Improves copy
46 Salver
47 A Stooge
49 Specks
51 "— Stoops to Conquer"
52 "Et — pax hominibus"
56 — Grande
58 Kind of surgeon
59 "Humpty Dumpty had a —"
65 Fires
66 Lined up
67 Open courts
68 Sheltered
69 — majesty
70 Fr. cathedral city
71 Cozy abode
72 Nobleman
73 Photos

DOWN
1 Clothing
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3 Alan or Cheryl
4 "...but the — is weak"
5 Ski areas
6 Adriatic port
7 Final word
8 Door sounds
9 Finis
10 Anderson play
11 Loos or Page
12 Ate well
13 Firmament population
21 Denizens of the north
22 Hall-of-Famer Bobby
25 Sports school
26 Dundee resident
27 Florence is on it
28 Student
30 Master
31 Egg-shaped
34 Writer Maugham
36 Within: pref.
38 Is not precise
39 Oriental nanny
40 Funny Martha
48 Sp. gold
50 Hindu instruments
52 Peruvian
53 Greasy — of football
54 Adjusts pitch
55 Coincide
57 Frequently
60 A Kennedy
61 Pitcher
62 Oratorio item
63 Flaccid
64 Young lady
66 Mountain

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Calvinist Contact

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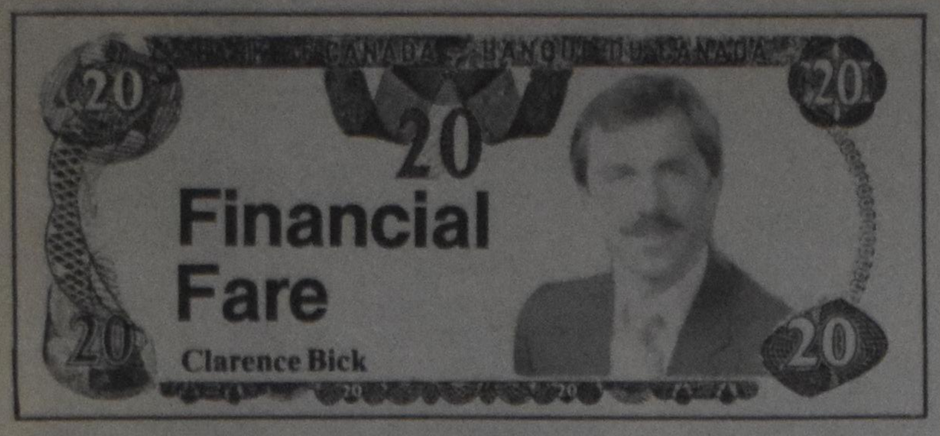


What can we expect in the future?

Last February I wrote a column with the same title. The significant drop in interest rates from just a year earlier had prompted many questions. I am getting even more questions today from those who must make decisions on borrowing or investing.

In February I hypothesized that we could expect interest rates to drop because of low inflation. The bulk of the column was spent explaining that the difference between inflation and the "nominal" interest rate is the "real" return. Data from the last 50 years shows that the average real return to investors is 2.5 per cent. The mathematics from last winter showed that with inflation of 3.8 per cent, and GIC interest rates of 8 per cent, investors were still earning a "real" return of 4.2 per cent, well above the historical average of 2.5 per cent.

Last winter, we also predicted that the weak economic recovery would probably cause the rate of inflation to drop. Furthermore, the Bank of Canada had to deal with the reality that the weak economy was just beginning a recovery which was very fragile, and could be stalled by any lengthy rise in interest rates.

Last December, the inflation rate was 3.8 per cent. Since then it has dropped to 1.1 per cent, and seems to be holding there for now. Unlike last winter, there is not a great deal of pressure for inflation rates to fall further. Inflation of just 1.1 per cent is almost at the Bank of Canada target of zero inflation.

Slow growth expected

The current economic recovery is still anemic. After the 1982-83 recession, the economic growth as measured by GDP in 1984 was 6.3 per cent. The period from March 1, 1991, to March 1, 1992, is the first stretch of four consecutive quarters of GDP growth in this recovery, but the growth has only been 2.1 per cent.

While the pace of recovery will probably pick up soon, we are not likely to see 6 per cent growth rates in the near future.

With low growth, inflationary pressures are not likely to increase dramatically. However, while inflation is likely to stay below 2 per cent for the next six months, I think inflation will eventually climb to the 3 per cent range.

With inflation at 3 per cent, we can expect to see five-year Guaranteed Investment Certificates in the 6 per cent range, and five-year mortgages in the 8 per cent range. Currently five-year GICs are paying 6.75 per cent, and five-year mortgages are costing about 8.75 per cent.

It might not seem reasonable to suggest that interest rates will fall while inflation rises, but it is only because "real" interest rates are very unreasonable right now. Earning 6.75 per cent with inflation of 1.1 per cent gives a real return of 5.65 per cent, double the historical average. This level of real return has never been sustained in the past, so it is not likely to be sustained in the future with a weak economy.

The risk of waiting

Investors and borrowers alike should always be thinking about risk management. In other words, what are the costs and benefits of locking into rates now or waiting. Investors right now are biased by the extraordinary interest rates earned for the last 15 years. Inflation was high, and the "real" return above inflation averaged 4.3 per cent.

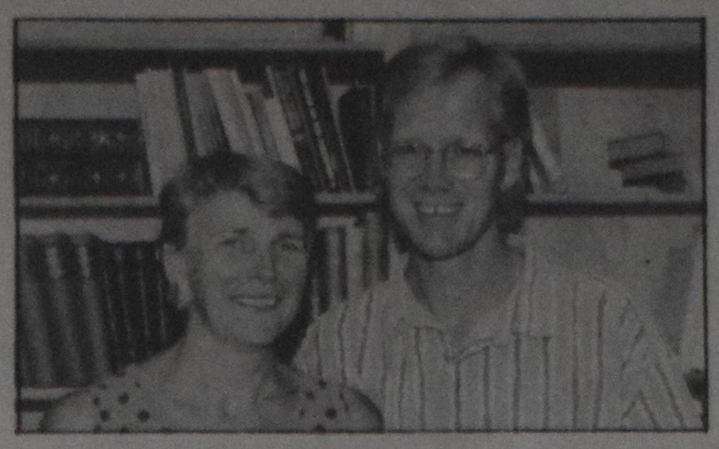
Lenders must be careful to avoid making decisions on wishful thinking, and should objectively assess whether they can afford to risk waiting for rates to climb. The days of 10 per cent and 12 per cent GICs are not likely to return for quite awhile. Earning 6.75 per cent today may not seem like much, and with my prediction of rates levelling at 6 per cent, the difference of 0.75 per cent may not seem like a big risk. However, those projections are based on long-term averages. What if the rates drop further, and level off at 5 per cent for the long term? Prudence suggests that at least part of an investment portfolio should lock into today's rates, which are still very good in "real" terms.

Think objectively

Borrowers face the opposite dilemma, but again must ask the same question about risk. While economic fundamentals suggest lower rates, what is the risk of rates rising? Here it is not just a question of economics, but also of lifestyle. If rates rise 2 per cent or 3 per cent in the future, there is not just the risk of higher payments, but of being forced to sell the family home because of higher payments.

I don't have a crystal ball, and can only speak in terms of probabilities and most likely scenarios. The world is moving at an ever faster pace, which quickly makes predictions obsolete. Every person is still required to think object ively about the economic data and make judgments based on their own personal circumstances.

Clarence Bick is a financial planner in Ancaster, Ont.



Peter and Marja are IN

Dear P & M:

Last year we hired with confidence a 13-year-old boy from our church as a babysitter. After a short time of being sexually molested by him, our son was able to tell us about it, and naturally we fired the boy and told his parents what had happened.

To our dismay, they denied that there could be such a problem and were not willing to do anything about it. We continued to attend that church twice a week, as our son seemed fine. Months later he ended up in the hospital with stange physical symptoms that worried us and the doctors. Fortunately, they could find nothing wrong physically, and when I mentioned the molestation, the physical symptoms were diagnosed as emotionally stress-related. We were stongly advised to change churches, which we did, and our son is doing very well now.

My husband found it difficult to be forced to change churches, although my sons and I welcome the change to a more spiritually alive church where God is given much praise and people are free to express themselves. After the change, we occasionally dropped in at the old church and people would ask us why we hand't been attending anymore. We regretted having to answer their prying questions, so now we don't even bother to go there. Why can't people just welcome us back and leave it at that? Or why is it considered such a terrible thing to change churches? (Yes, it's the Christian Reformed Church we're talking about.)

I have always wanted to attend a loving, caring, spiritually alive church where it makes no difference whether you're poor or rich, what colour of skin you have or what background or nationality you're from. So why am I still not happy? Is it because I'm still feeling my son's grief, or feeling bitter against his abuser, or sorry that my husband unwillingly changed churches? Or is Satan still having his way with us? Also, I'm concerned that my son may be carrying an enormous burden of guilt about his father's unhappiness about the church situation.

After our son's hospitalization I finally got him into counselling (secular) and he improved remarkably after venting his angry feelings. The authorities were also notified—it's the law.

We cannot afford Christian counselling and our son says he is fine as long as he doesn't have to face his abuser. But I'm still a little concerned that this incident may manifest itself in the future, leading to drug or alcohol abuse, divorce, etc. I myself was a sexual assault victim and understand the impact of the situation.

What are your thoughts on this? We are praying for an answer to resolve it and we are hoping you will help us.

Dear Distraught Parents:

We understand your fears for the future. But there are many hopeful things in your letter. We commend you for confronting the offender and his parents, notifying the legal authorities, getting your child into counselling and making a move to a new church community. These actions have shown your son that you believe him and will do whatever is necessary to support him.

Of course, it's totally unfair that the innocent parties have had to pay the price of moving. Nevertheless, your husband must realize that he is unconsciously putting a load of guilt on his child's shoulders. Somehow the three of you have to come to a place where you all agree that this move was a responsible decision in view of the situation. In fact, it was necessary for your son's health and your own well-being.

We have a question. Is anyone counselling the 13-year-old abuser? What would prevent him from taking another babysitting job and harming others? We hope that you have told the boy's pastor of this incident. The law needed to know. But some key persons in the church council also need to know what has happened. If you have not yet done so, set up a meeting with your pastor and an elder. This may clean up some unfinished business surrounding the issue of moving to another church. It will certainly bring some peace of mind regarding the offender's behaviour. It may even begin a pastoral process which could lead to the abuser's remorse and an apology.

Your husband has to come to terms with the fact that he has been unwillingly forced to change churches because of the sexual abuse. You have to deal with the emotional recall of your own abuse triggered by your son's experience. For these reasons, as well as your son's emotional stability, your family cannot afford to by-pass Christian counselling. Request financial aid from your new church; if they can't help, ask for help from the deacons of your former church.

What's ahead for you? Claim this promise found in Jeremiah 29:11: "'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future.'"

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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Note: All rates shown above are GST inclusive

ATTENTION!
a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*
b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.
c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.
d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.
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NEWLYWEDS & NEW PARENTS
We offer a one-year subscription for only $20.00(GST Incl.) to the couples whose wedding is announced in the **Calvinist Contact** and to the parents of the child whose birth announcement appears in our paper. All will receive a letter inviting them to subscribe. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

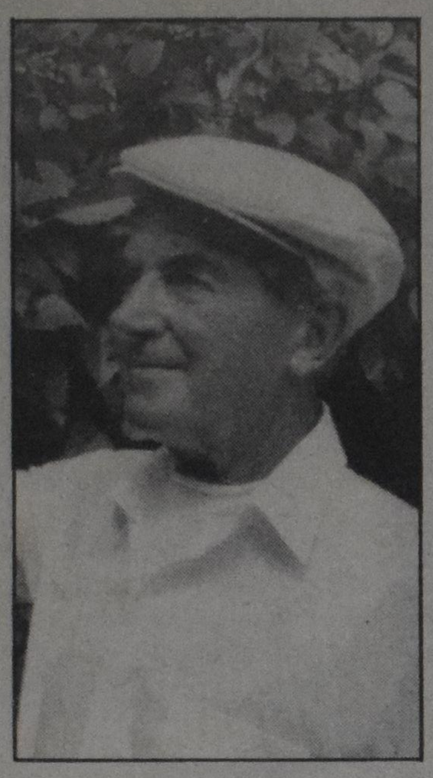
Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

GEURKINK:
Michael and Cathy (Melesky) thank the Lord for the safe arrival of their first child, a beautiful little girl,
SHELBY TIA
Shelby arrived Aug. 24, 1992, weighing 5 lbs., 11 oz.
She is a precious first grandchild for Carol and Tom Melesky of Brockville, eighth grandchild for Janny and Arie Geurkink of Iroquois and 15th great-grandchild for Joan Zandbergen of Brinston.
Home address: RR #2, Iroquois, ON K0E 1K0

POSTMAN (nee SCHOUTEN):
"Rejoice! Sing praise to our Creator."
We, Mark and Judi, are thankful to God for entrusting to our care a healthy daughter,
CHELSEA MARIA
a sister for Bradney. Born Sept. 14, 1992, weighing 9 lbs, 1 oz.
Proud grandparents are Mr. and Mrs. D. Schouten and Rev. and Mrs. J.W. Postman.
Chelsea is the 64th great-grandchild for Mrs. W. Vahrmeyer and the 7th great-grandchild for Mrs. Ada Postman.
Home address: Box 229, Fenwick, ON L0S 1C0

Birthday



Congratulations to Albert (Bertus) De Vries on the occasion of his 80th birthday!

DE VRIES:
ALBERT (BERTUS) DE VRIES
of Ottawa is looking forward to celebrating his 80th birthday this month, the Lord willing. His family wishes to extend an invitation to all relatives, friends and acquaintances to join them in this special celebration for a reception on Saturday, Oct. 17, 1992, from 2 to 4 p.m. at Calvin Chr. Ref. Church, 1475 Merivale Rd., Nepean, Ont.
Home address: 27 Meadowlands Dr., Nepean, ON K2G 2R3

Anniversaries

1952 October 2 1992
"Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, does not act unbecomingly, it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things" (I Cor. 13: 4-8).
We celebrate with our parents,
MARKUS and JEAN HOVING
(nee VISSER)
their 40th wedding anniversary.
Congratulations and best wishes Dad and Mom. With love from your children and grandchildren:
Harry & Glenda Hoving
Marcia, Jodi, Mark
Susanne & Sam Visser
Christy, Angela, Lisa
Bas & Diane Hoving
Melissa, Leah
George & Joanne Hoving
Michelle, Leslie, Darryl
Bill & Grace Hoving
Colin, Brittney
Jane & Harry Jansma
Adam, Sarah, Rebecca
John Hoving & Catherine Fletcher
Sheena
Liz Hoving
Mike & Tammy Hoving
Home address: Graham Side Road, R.R. #2, Newmarket, ON L3Y 4V9

Anniversaries

Congratulations to Siebe and Johanna Dykstra (nee Douma) on the occasion of their 50th wedding anniversary!

Anjum Winnipeg
1942 September 28 1992
With praise and thanks to God, we announce the 50th wedding anniversary of our parents,
SIEBE and JOHANNA DYKSTRA
(nee DOUMA)
Thank you for your love and faith through all of life's challenges. We rejoice in what God has given us through you, and we trust that God's faithful love will continue to surround you for years to come.
Sophie & Allan Poole — Winnipeg, Man.
Bodie Dykstra — Winnipeg, Man.
Edie Pastoor-Dykstra — Winnipeg, Man.
Jean Dykstra-Abar — Selkirk, Man.
Bob Abar — Winnipeg, Man.
Marie & Jim Wasson — Oromocto, N.B.
Hilda & Harry Fernhout — Brampton, Ont.
Linda & Bill Tuininga — Burnaby, B.C.
Joanne & Joe Mulroy — Cochrane, Alta.
Grace & Wally Buikema — Winnipeg, Man.
Jeff & Pam Dykstra — Lethbridge, Alta.
Lillian & Clarence Vanderham — Brandon, Man.
Mom and dad have been blessed with 39 grandchildren and 5 great-grandchildren.
Predeceased by son-in-law John Vanderhooft in 1986.
A family reunion and celebration was held in Winnipeg on Aug. 29, 1992.
Home address: 22 Brunlea Key, Winnipeg, MB R2G 2C6

1967 October 6 1992
With thankfulness to our heavenly Father, we will celebrate, the Lord willing, the 25th wedding anniversary of our parents,
GERRY and TINE HOGEVEEN
(nee GROENEWEGEN)
"Thine O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ..." (I Chron. 29:11, 12).
With love from your children:
Bryan
Kevin
Jennifer
An open house for friends and relatives will be held at our home the evening of Saturday, Oct. 10, 1992.
Best wishes only.
Home address: 26 Charlotte Avenue, Tillsonburg, ON N4G 4C2

Anniversaries

Toronto Guelph
1952 October 11 1992
With delight and gratefulness to God for his commitment and constancy, we announce the 40th wedding anniversary of our parents and grandparents,
BILL and HANNY HUISKAMP
(nee DEGROOT)
We thank God for you. May our Lord continue to bless, sustain and care. Mom and Dad, we love you!
Jerry & Jane Huiskamp — Plattsville, Ont.
Jeremy, Bradley, Jaclyn
Adele & Ron Service — Millgrove, Ont.
Jessica, Aaron
Bill Huiskamp & Nancy Button — Guelph, Ont.
Lorna, James
Rolfe & Lisa Huiskamp — Guelph, Ont.
Caitlin
Home address: R.R. 22, Cambridge, ON N3C 2V4

1942 October 14 1992
October 25
"A Toi La Gloire"
"To You be the Glory"
NICK and BARTHA KNOPPERS
(nee BOON)
Thanks be to God for having given our parents not only 50 years of marriage together, but also 50 years of active and devoted ministry in the service of our Lord Jesus Christ. Much love, joy and many congratulations from children and grandchildren.
Jake & Jocelyne — Montreal, Que.
Annelies — Bergen, the Neth.
Bastian & Joan — Chicago, Ill.
Alexis, Jessica, Elizabeth
Bartha & Daniel — Montreal, Que.
Nicolas, Catherine
Nick & Joanne — Edmonton, Alta.
Nicole, Lelana
Gary & Laura — State College, Pa.
Theresa, David

1957 September 28 1992
With praise and thanksgiving, we announce the 35th wedding anniversary of our parents,
JOHN and SHIRLEY VANDERHEIDE
(nee KOOPMANS)
We pray the Lord will continue to bless you and keep you in his loving care.
Thank you, Dad and Mom, for your continued love and support.
Mary Lou & Jeff Maynard — Hamilton, Ont.
Alroy & Patty (girlfriend) — Hamilton, Ont.
Home address: 22 Sinclair Blvd., Lindsay, ON K9V 5C9

1952 October 6 1992
Emo, Ontario
40 years ago our parents,
NICHOLAS and JOHANNA VELDHUISEN (KAEMINGH)
made a vow along with their marriage vows that "as for me and my household, we will serve the Lord" (Josh. 24: 15b). We thank the Lord for giving our parents strength to hold onto these vows and for the love they continue to hold for each other. Congratulations, Mom and Dad, Opa and Oma!
Margaret & Willard Dykstra — Selkirk, Man.
Arnold & Joyce Veldhuisen — Sioux Look-out, Ont.
Gary & Anita Veldhuisen — Neerlandia, Alta.
Grace & Clarence Joldersma — Smithville, Ont.
Nicholas & Jeannette Veldhuisen — Emo, Ont.
Richard & Geneva Veldhuisen — Emo, Ont.
Marie-Ann & Theo deGroot — Emo, Ont.
Dianne & Adrian Heerema — Murillo, Ont.
Joanne & Elco VanderGrift — Vernon, B.C.
Alice & Frank VandeKraats — Leduc, Alta.
Gerald & Dianne Veldhuisen — Emo, Ont.
Joyce & Art Dronkelaar — Iron Springs, Alta.
Peter Veldhuisen — Emo, Ont.
Anita & Mel Slomp — Edmonton, Alta.
Wilma Veldhuisen — Dordt College, Iowa
and 40 grandchildren.
Home address: R.R. #2, Emo, ON P0W 1E0

Obituaries

Bozum, Fr. Willowdale, Ont.
1931 1992
On Sept. 18, 1992, the Lord took home our dear wife, mother and beppe,
SJOERDJE BOONSTRA
(nee LOOYENGA)
after a lengthy illness.
She was dearly loved by all of us. She drew much strength and comfort from Psalm 42 and Psalm 71.
Husband — Sijmon Boonstra
Children:
Jack and wife Louise
Diane and husband John Thompson
Art
Grandchildren: Eric, Emilie and Ryan
The funeral service was held on Sept. 21, 1992, at the Willowdale Chr. Ref. Church.
Correspondence address: S. Boonstra, 28 Athabaska Ave., Willowdale, ON M2M 2T7

I know that my Redeemer lives!
On Monday, Sept. 7, 1992, the Lord took home our dear husband, father, grandfather and great-grandfather,
JAN BOSVELD
at the age of 84.
Predeceased by his first wife Beulah (1985) and a son John (1988).
Survived by his wife Frances (Lunshof).
Sons and daughters-in-law:
Martin P.J. & Lynn Bosveld — Chatham, Ont.
Martha Bosveld — Waterdown, Ont.
Harry & Elaine Bosveld — Essex, Ont.
11 grandchildren and seven great-grandchildren.
Step-sons and step-daughters:
Henry & Ida Lunshof — Mississauga, Ont.
Rose Mayers — Chatham, Ont.
Albert & Leni Lunshof — Langley, B.C.
Margaret & Richard Bos — Smithville, Ont.
John & Yvonne Lunshof — Port Perry, Ont.
23 step-grandchildren, nine step-great-grandchildren.
The funeral took place on Thursday, Sept. 10, 1992, from the First Chr. Ref. Church in Chatham, Ont., Rev. J. Wallace Postman and Rev. Henry Lunshof officiated.
Correspondence address: Mrs. J. Bosveld, 309-40 Elm Street, Chatham, ON N7M 6A5

Schipluiden, the Neth. Emo, Ont.
March 3, 1901 Sept. 14, 1992
"My help comes from the Lord, the Maker of heaven and earth" (Ps. 121: 2).
Early Monday morning, Sept. 14, 1992, the Lord suddenly and peacefully took home,
JACOB DE JONG
beloved husband of Nellie (nee van Dorp).
Beloved father of:
Nellie & Harry Romyn — Emo, Ont.
Jeanette & Don VanHeyst — Brandon, Man.
Jake & Gerda de Jong — Winnipeg, Man.
John (deceased)
Harold & Joanne — Lusaka, Zambia
Allen & Tena — Red Deer, Alta.
David & Maureen — Burlington, Ont.
Caroline (deceased)
Father-in-law of Carol & Allan Waters of Guelph, Ont.
Grandfather of 25 grandchildren and 25 great-grandchildren.
Funeral took place on Sept. 18, 1992, at the Chr. Ref. Church in Emo, with Rev. Peter Veltman officiating. Interment was in Box Alder Cemetery, Devlin, Ont.

Personal

Kennismaking; Chr. Ref. lady, 60 jaar, zou graag kennis maken met een Christian man van 58-65 jaar. Ik ben opgewekt en houd van gezelligheid en reizen.
Please send letter with picture to File #2594, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Obituaries

Wons, Fr. Edmonton, Alta.
Nov. 23, 1918 Sept. 2, 1992
The Lord ended his suffering by taking home his child, our dear brother, brother-in-law and uncle,

ORVILLE HUISMAN

beloved husband of Ria Huisman, nee Plantinga.
"It is good to be near God" (Ps. 73: 28a).
He was predeceased by two brothers, Karl and Ynze.
Grace & Jake Vanderschaaf — Duncan, B.C.
Jo & Rinze Tigchelaar — Emmeloord, the Neth.
Ralph & Betty Huisman — Telkwa, B.C.
Sietske & Hendrik De Boer — Schettens, the Neth.
Teresa Huisman, nee De Groot — Edmonton, Alta.
Ada Huisman, nee Steneveld — Smithers, B.C.
John & Riemke Hiemstra — Telkwa, B.C.
Thelma & Willem Breeuwsma — Edmonton, Alta.
Ann Huisman — Edmonton, Alta.
Art & Ida Huisman — Smithers, B.C.
John & Joan Huisman — Smithers, B.C.
nieces and nephews.
Funeral services were held Sept. 5, 1992, in the First Chr. Ref. Church, Edmonton, Alta., Rev. C. Tuininga officiating.

1902 1992
"My only comfort in life and death is that I am not my own, but belong — body and soul in life and in death to my faithful Saviour Jesus Christ."
On Sept. 10, 1992, our beloved Mother, Grandmother, Great-Grandmother and Sister,

FEIKJE HUIZINGA
(nee VANDERWAL)

went to be home with the Lord. She was predeceased by her husband Jacob (1966), four children and two grandchildren.
Betty deJong — Sarnia, Ont.
Ralph, Theresa, Jim
Mildred Huizinga — Hengelo, the Neth.
Vicki & Morris Schenk — Sarnia, Ont.
Freda, Grace, Audrey, David
Melle & Dolores Huizinga — Edmonton, Alta.
James
John Huizinga — Vancouver, B.C.
Sjoukje
Cecil Huizinga — Oakville, Ont.

Karen and Deborah Bakker.
As well as brothers and sister.
Jan vanderWal — Wyoming, Ont.
Sietse vanderWal — the Neth.
Janke & Wiebe Boersma — Wyoming, Ont.
Funeral service was held in the First Chr. Ref. Church of Sarnia, Ont., on Sept. 12, 1992. Interment in Beechwood Cemetery in Forest, Ont.
Correspondence address: Melle Huizinga, 10616 144 St., Edmonton, AB T5N 2V6

Peacefully at his home, at R.R. #3, Wellandport, Ont., on Sunday, Sept. 20, 1992, in his 57th year,

PETER MULDER

was called to his eternal home. Beloved husband of Jane (Bosma) and dear father of
Bert & Marietta Mulder — Dunnville
Clarence & Henrietta Mulder — Dunnville
Harold & Yvonne Mulder — Caledonia
Katie & Roger Draaistra — Wainfleet
Also survived by ten grandchildren and mother-in-law, Mrs. T. Bosma of Hamilton.
Funeral service was held on Wednesday, Sept. 23, 1992, at 2 p.m. at Wellandport Orthodox Reformed Church, by Rev. J. Gangar.
"And this is love that we walk in the obedience of his commands" (John 2: 6).
Any memorial contributions are respectively asked to be made to the Canadian Cancer Society.

For Rent

For rent, 5-bedroom home, furnished, lovely country setting, **five minutes from St. Catharines, Ont.** $850 a month.

Phone: 685-3069

Personal

Dutch-Canadian Christian widow, age mid 60's, would like to meet Christian gentleman for friendship, "gezelligheid" and perhaps marriage. Loves to travel. Please write to: **File #2595 c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1**

Teachers

JARVIS, Ont.: Jarvis District Chr. School will be in need of **two teachers due to maternity reasons**, to complete the 1992-93 school year. We will require a **Grade 2 teacher** effective Jan. 4, 1993, and a **Grade 3 teacher** effective Feb. 1, 1993. Please send your letter of application, resumes and references prior to Oct. 16, 1992, to:

Garry Glasbergen, Principal
Jarvis District Chr. School
P.O. Box 520
Jarvis, ON N0A 1J0

For further information please call the principal at **(519) 587-4444** (school) or **(519) 587-5374** (home).

Wanted to Buy or Borrow

Wanted - Dutch book.
Vol. 1, DE STRIJDENDE KERK
by P.A. de Rover.
Willing to buy, or borrow to the end of 1992.
Please contact H. Neutel (416) 349-2002.

For Rent

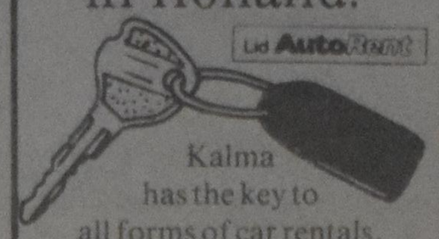
One-bedroom mobile home in Winter Haven, Florida, across the lake from Cypress Gardens. One mile to plazas. Boat rental in park. Available from Nov. 1, 1992 - April 1993. Rates $550. US per month. Reduced rates for long term. **Call (705) 526-3395.**

Help Wanted

PASTOR NEEDED
John Calvin Chr. Ref. Church, Truro, Nova Scotia, is seeking a pastor to lead our congregation of appr. 40 families.
Please send inquiries to: **Mr. Andy Verboom, R.R. #2, Stewiacke, NS B0N 2J0. Tel.: (902) 639-2288.**

Miscellaneous

Want to rent a car while in Holland?



Kalma has the key to all forms of car rentals.
Will deliver car to Amsterdam airport if desired.

KALMA DRACHTEN B.V.

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Events

40th anniversary
REHOBOTH CHR. REF. CHURCH
Niagara Falls, Ont.

The congregation of Rehoboth CRC wishes to extend a warm invitation to friends, former members and pastors to join us in celebrating God's everlasting faithfulness on, D.V.:

Sat. Oct. 24 - 7 p.m.
Welcome and get-acquainted. Coffee, cake, local talent and guests.

Sun. Oct. 25 - 10 a.m.
Worship service led by Rev. Peter Mantel (former pastor) and Rev. John Pasma. After soup and buns, we will have a praise and worship service at 1 p.m.

For further information, contact Louis or Margaret Den Bak at (416) 358-7200.

Dominican Republic

The Bible League presents:

A Mission Tour

The Dominican Republic: January 20-27, 1993

Cost: $799.00 p.p. ex. Tor., Dbl occ., plus Dep. Tax.

VISIT with your Missionaries — Mission Projects
SEE Bible Distribution
ENJOY Christian Fellowship

Second Week Stay Optional.

Personally escorted by:
Rev. John G. Klomps
Executive Director, TBL

For complete information and reservations, please call or write:
The Bible League,
Box 524, Station A, Weston, ON M9N 3N3
Telephone: (416) 741-2140

Events

Committee "Netherlands Bazaar" again offering help

Thornhill, Ont. — A year ago this October, the Dutch-Canadian community gathered at the Netherlands Bazaar to raise money for needy families of Dutch descent across Ontario. At Christmastime 1991, the committee "Netherlands Bazaar" was able to use part of the raised money to distribute 401 much needed food parcels at a cost of $35,000. In addition, $34,000 was used to send 258 underprivileged children to a summer camp.

If you know of any family of Dutch extraction in Ontario in extremely difficult financial circumstances, we would appreciate hearing from you **before Tuesday November 17, 1992.** We want to surprise them with a food parcel before the festive season begins. Please note that we must know the number of family members, the ages of the children and the reason why they should receive aid. **All names will be kept in strict confidence.**

Forward all letters to: **Mrs. G. Spaans, Committee "Netherlands Bazaar," 15 Pavilion St., Unionville, ON L3R 1N8.**

The following committee members may also be notified by phone: **Wil Meulmeester 221-5885, Bets Speelman 742-1172, Ge Spaans 477-1243, or Jenny Olthoff 282-9228.**

You can also help by making handicrafts for the next bazaar to be held on Saturday, October 16, 1993.

Please join us once again in this worthwhile endeavour! Thank you!

— Advertisement —

Events

Ninth Annual
Senior Citizens' Day
at Redeemer College

Friday, October 30, 1992
Beginning at 9:30 a.m.

Dr. Justin Cooper, Vice President (Academic) at Redeemer College, will address you in the morning. His topic will be:

"Reflections on Future World Order."

The afternoon will feature singing by both choir and audience with C. Teeuwsen at the organ.

Lunch - $7.50 per person

Please register now:
Phone (416) 648-2131

Redeemer College *A Christian University College*
Ancaster, Ontario L9G 3N6 (416) 648-2131

Real Estate

Hollands of Engels

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"Serving the Fraser Valley"

Help Wanted

TEACHERS/SOCIAL WORKERS

Considering a career change? We are seeking a

YOUTH WORKER

to provide leadership in organizing youth programmes, counselling young people, teaching catechism, and leading occasional worship services.
Several years experience in related work is preferred; ordination is not required.
Salary dependent on experience and qualifications, but in $35,000 - $48,000 range.
Address inquiries to: **Immanuel CRC, c/o G. Bloemendal, 19 Wheatfield Rd., Brampton, ON L6X 2V4**

Business Opportunity

SMALL BUSINESS OPPORTUNITY

for sales oriented person

We have an exclusive ideal "farmers market" product for someone wanting to be self-employed.

Make a small investment and receive excellent earning potential:

Contact: Mr. Richard Oostra

(403) 244-1750

Events

The **Music Group Productions Inc.** presents, in concert, two fine choral groups from the Netherlands

"JUBILATE DEO"
(Woudenberg)

and

"HET ZUIDERKOOR"
(Putten)

These two choirs have given many memorable combined performances in Holland, participating regularly in evangelism events. Notably they participated in the 25-year jubilee concert given in honour of the wedding anniversary of Queen Beatrix and Prince Claus in 1991.
In Canada, the combined choirs will consist of 120 plus singers, providing the best of both groups' repertoire, combined with some audience participation.
Conductors/organists are **Addie de Jong and Bert Koelewijn.** Soloists are: **Herman and Henk-Jan Drost** (trumpets); **Riet den Hartog** (soprano) and **Kees Alers** (flute). Concert dates and places:

Wednesday, Oct. 7, 8 p.m.
Dundas Street Centre United Church, London.

Friday, Oct. 9, 8 p.m.
Central Presb. Church, Hamilton

Saturday, Oct. 10, 8 p.m.
College Park 7th Day Adv. Church, Oshawa.

Monday, Oct. 12, 8 p.m.
St. George Anglican Church, Guelph.

Wednesday, Oct. 14, 8 p.m.
Maranatha Chr. Ref. Church, St. Catharines.

Thursday, Oct. 15, 8 p.m.
Holland Christian Homes, Brampton

Regular tickets: $12.50 p.p. Advance tickets: $11.00 each. Seniors: $7.50 each. Available at Holland Christian Homes or The Music Group (416) 455-0797.

Miscellaneous

The Bible and Islam
by Rev. Bassam Madany
($4.95 Canada / $3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East ($1.50).

Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

Real Estate

ADA REALTY LTD.
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Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Events

Garry Glasbergen
Principal of Jarvis District Christian School
and
Femmy Walpot
Vice principal of Jarvis District Christian School
have dedicated
25 years
of their lives to the cause of Christian education.

We invite you to share in the festivities being planned to thank them and to celebrate the faithfulness of God who has blessed their work.

Date: Friday, October 16, 1992
Where: Jarvis District Chr. School gymnasium
Time: Open house from 7:30 — 8:30 p.m.
Program: at 8:30 p.m.

Puzzle can be found on page 11

Calendar of Events

Oct. 3	Concert by organist Ian Sadler and soprano Catherine Henry, 8 p.m. Mountainview CRC, **Grimsby**, Ont.
Oct. 7-15	"Jubilate Deo" and "Het Zuiderkoor," two well-known choirs from Holland, present combined concerts in Ontario. All events start 8 p.m. **Oct 7**: Dundas St. Centre United Church, **London; Oct. 9**: Central Presb. Church, **Hamilton**. **Oct. 10**: College Park 7th-Day Adv. Church, **Oshawa**; **Oct. 12**: St. George Anglican Church, **Guelph**; **Oct. 14**: Maranatha CRC, **St. Catharines**; **Oct. 15:** Holland Chr. Homes, **Brampton.**
Oct 7-17	Organ/trumpet recitals by Andre Knevel and the Brouwer brothers. All events at 8 p.m. **Oct. 7**: CRC, **Chilliwack**, B.C.; **Oct. 9**: Maranatha Can. Ref. Church, **Surrey**, B.C.; **Oct. 10**: Can. Ref. Church, **Abbotsford**, B.C.; **Oct. 13**: Emmanuel CRC, **Calgary**, Alta.; **Oct. 14**: South Minster United Church, **Lethbridge**, Alta.; **Oct. 16**: CRC, **Chilliwack**, B.C.; **Oct. 17**: Trinity CRC, **Clearbrook**, B.C.
Oct. 7	Fall rally of the Can. Fed. of CRC Women (Wyoming Region), 10 a.m., First CRC, **Sarnia**, Ont. Speakers: Carol Kent and Rev. John Van Til.
Oct. 9-11	40th anniversary celebration of First CRC of **New Westminster**, B.C. Info. line (604) 521-0111.
Oct. 10-11	40th anniversary of the Reformed Church, **Drayton**, Ont.
Oct. 13-30	CSS's Adriana Pierik will be in the **Lower Fraser Valley**, B.C.
Oct. 16-18	M2/W2 10th anniversary celebrations at Lendrum MB church, **Edmonton**, Alta. Also at Dalhousie MB Comm. Church, **Calgary**, Alta., and Community Hall, **Duchess**, Alta. Speaker: Vicky Dyck.
Oct. 16	Inauguration and public address of Dr. Bert F. Polman, 8 p.m. Redeemer College, **Ancaster**, Ont. Reception follows.
Oct. 17-22	Mini-concert tour by Willem Van Suydam (organ), The Drost Brothers (trumpets), and Bert Koelewijn (piano). All events at 8 p.m. **Oct. 17**: West End CRC, **Edmonton**, Alta.; **Oct 19**: Can. Ref. Church, **Neerlandia**, Alta.; **Oct. 21**: Can. Ref. Church, **Carmen**, Man.; **Oct. 22**: Grace Anglican Church, **Brantford**, Ont.
Oct. 17	Annual meeting of the All Out. Diaconal Conference at John Knox Chr. School, **Brampton**, Ont. Join over 400 in a day of fellowship & training. Choose from 16 workshops and 15 seminars to help you grow in a ministry of mercy in Christ's name. Call (416) 646-4511 for a registration form.
Oct. 20	Organ concert by Andrzej Chorosinski (Warsaw, Poland), 8 p.m., St. Catherine Cathedral, Church St., **St. Catharines**, Ont.
Oct. 22-23	"Heart to Heart: Nation to Nation," a special CPJ event celebrating the work of John Olthuis, former CPJ researcher and currently active as an aboriginal rights lawyer. **Oct. 22**: First CRC, **Langley**, B.C.; **Oct. 23**: Emmanuel CRC, **Calgary**, Alta; **Oct. 24**: Chr. High School, **Edmonton**, Alta. Watch local announcements!
Oct. 23	Concert by Andre Knevel (organ) and Jackie Sipkes (trumpet), 8 p.m., Maranatha Can. Ref. Church, **Fergus**, Ont.
Oct. 23-Nov. 7	World Home Bible League multi-media presentation "More than a Song." **Oct. 25**: 7:30 p.m., Maranatha CRC, **Cambridge**, Ont; **Oct. 27**: 7:30 p.m. CRC, **Burlington**, Ont.; **Oct. 28**: 7:30 p.m. Mount Hamilton CRC, **Hamilton**, Ont.; **Oct 29**: 8 p.m., CRC, **Tillsonburg**, Ont.; **Oct. 30**: Bethel CRC, **Dunnville**, Ont; **Nov. 7**: 7:30 p.m. Providence CRC, **Beamsville**, Ont.
Oct. 24	"Reclaiming our Heritage," Province-wide rally of the Chr. Heritage Party, 4:30-8:00 p.m., Polish Canadian Cultural Centre, **Calgary**, Alta. For info. call (403) 252-3673.
Oct. 24	Concert by Jonathan Oldengarm (organ) and Jennifer Hoover (piano), 8 p.m., Trinity United Church, **Listowel**, Ont.
Oct. 24-25	40th anniversary celebrations of Rehoboth CRC, **Niagara Falls**, Ont. Info. line (416) 358-7200.
Oct. 30	Ninth annual Senior Citizen's Day, Redeemer College, **Ancaster**, Ont. Speaker: Dr. Justin Cooper (9:30 a.m.). Choir and organ in the afternoon. To register, call (416) 648-2131.
Oct. 30-31	Third annual "Toronto Conference on Reformed Theology," Bayview Glen Church, **Toronto**, Ont. Speakers: Mariano Di Gangi, John H. Gerstner and Ronald D. Gleason. For info. call (416) 477-2266.
Oct. 31	Seventh annual all-Ontario Holy Spirit conference, Kennedy Rd. Tabernacle, **Brampton**, Ont. For info. call (416) 278-7969.
Oct. 31	Reunion "Andijker Christelijke Scholen." For info. call Joe Doef, **Lacombe**, Alta. Phone (403) 782-2704, fax (403) 782-2085.
Oct. 31	Meeting of "Christian Rainbows" (family/friends of the long-term mentally ill), 10-3 p.m., CRC, **Ingersoll**, Ont. Speaker: Jerry Van Spronsen. Info. lines (416) 639-1075 and (519) 631-0307.
Nov. 2-14	CSS's Harry Houtman plans to be in **Alberta**.
Nov. 4	Organ recital by Jonathan Oldengarm, 12 noon, St. Paul's, Bloor Street, **Toronto**, Ont.
Nov. 6	"Back to God Hour" rally, 8 p.m., CRC, **Aylmer**, Ont. Speaker: Rev. Dave Feddes. Special music.
Nov. 7	"Back to God Hour" rally, 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Speaker: Rev. Dave Feddes. Special music by OCMA and Andre Knevel.
Nov. 7	Organ/Panflute concert by Sander van Marion and Matthys Koene, 8:15 p.m., Christ Church Cathedral, **Hamilton**, Ont. Tickets: (416) 648-6585/3170.
Nov. 13	"Christian Festival Concert" by the choirs and brass of the OCMA, Leendert Kooij directing, at 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Guest artists: Ellen van Haaren, Sander van Marion and Andre Knevel. For tickets call (416) 636-9779.

News

Catholic Church to publish revised catechism by year end

Bert Witvoet

ROME—Pope John Paul II has given final approval to a new universal catechism, reports *The Catholic Register*. The new catechism reflects the ideas developed at the Second Vatican Council and is a modern application of the church's teachings.

In it believers are told that harming the environment, evading taxes, taking bribes and speculating on prices are "grave sins," according to a *Toronto Star* report. The term "grave sins" replaces the older term "mortal sins."

The modern catechism is divided into four parts: the "Profession of Faith," which uses the words of the Nicene Creed; the "Celebration of the Christian Mystery," with an explanation of the sacraments; "Life in Christ," the section which explores the commandments and their application in modern times; and "Christian Prayers," which uses the Lord's Prayer as a model.

Worldwide consultation

"During six years of preparatory work the catechism text underwent significant changes, after a worldwide consultation with bishops and theological experts," reports *The Catholic Register*. "More than 24,000 proposed amendments were studied in all."

The new catechism, which is the first revision of the church's universal teaching document in 80 years, is being translated into many languages and will be published before the end of this year.

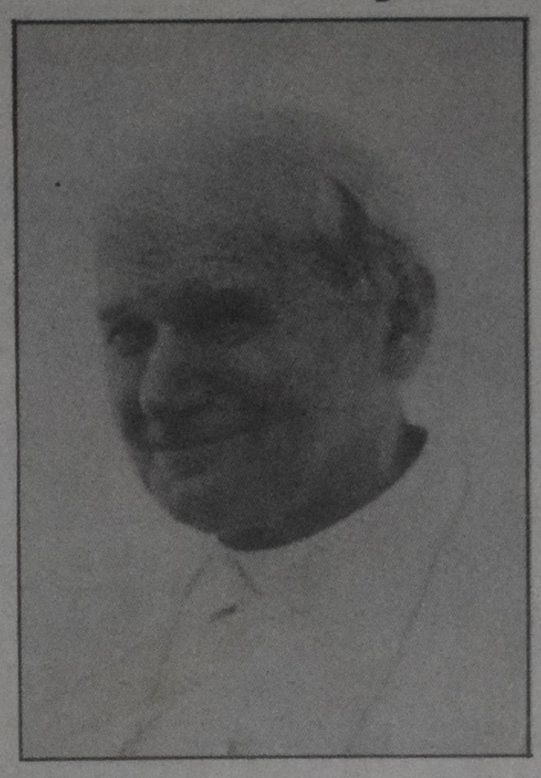

Photo: C. C files

Pope John Paul has authorized a new catechism.

New York school board chooses abstinence

Bill Fledderus

NEW YORK—Observers in the United States were recently surprised by a precedent-setting New York school decision to enforce the promotion of abstinence as a better option against AIDS than condoms. Whether other schools will follow remains to be seen.

In a 4-3 vote, the city's board of education decided to require all AIDS education groups who work in the city's schools to sign a pledge stating that they will emphasize abstinence as the most effective and appropriate method of AIDS prevention.

At least 40 of the 200 health education providers who have contracts with the schools have said they will refuse to sign such a pledge, and the board is now being sued by American Civil Liberties Union and other groups for infringement of their First Amendment rights.

New teeth for old policy

The board's new rule is an attempt to reinforce a 1987 policy handed down by the New York State board of regents which some board members felt was not being complied with.

The existing state policy mandated by the regents states that AIDS education programs must emphasize abstinence over condom use. The board of education decided to give the mandate some teeth by requiring a pledge that the groups will respecte the mandate.

The city's chancellor of education, Joseph Fernandez, is frustrated by the "unrealistic and insulting" ruling, as is Mayor David Dinkins.

Photo: C.C. files

School board officials worried that AIDS education in New York schools stressed condoms when it should have stressed abstinence.

Abstinence was being underrated

But school board members, who in 1991 voted in favour of high school condom distribution and of lectures on how to use them, were disturbed that few if any of the materials being distributed by various AIDS groups were emphasizing abstinence.

Board member Irene Impellizzeri points to currently circulated educational materials which actually promote teen sex, which offer one-liners on "how to get started" and which demonstrate how to engage in anal sex. "None of these complies with the Regents' mandate to emphasize abstinence," she said in a recent interview with *World* magazine.

Researcher challenges AIDS orthodoxy

Bill Fledderus, with files from *World* and *Maclean's* magazines

BERKELEY, Calif.—Peter Duesberg, a prominent virologist at the University of California, has spent the last five years arguing against the accepted theory that HIV causes AIDS. He heads a group of 50 scientists and doctors calling for "a re-evaluation of the HIV/AIDS hypothesis."

The argument that Acquired Immune Deficiency Syndrome is caused by the Human Immunodeficiency Virus has been based on a simple correlation: where you find AIDS, you find the HIV antibody. Of the 230,000 AIDS cases reported in the U.S. since the the disease was identified, apparently all of the victims have tested positive for the HIV antibody.

However France's Luc Montagnier, the scientist who discovered HIV, and other researchers, have recently suggested that HIV does not cause AIDS by itself, but that developing AIDS is a much more complicated affair involving HIV and some other micro-organisms, perhaps common parasites known as mycoplasmas.

Making the situation even more complex are recently documented cases of individuals who suffer from AIDS-like diseases but who test negative for the HIV antibody. Some have speculated that these cases are caused by a new, mutated form of HIV which cannot be detected with existing methods.

Radical theories

But Duesberg, a pioneer in cancer gene research and the first person to map the genetic structure of retroviruses, argues that the new cases merely prove what he has been trying to get across for years: that AIDS is not caused by a virus at all, but by long-term use of psycho-active drugs, which depletes the immune system and exposes the body to opportunistic infections.

"HIV is merely a harmless hitchiker," Duesberg said in a recent interview with *World* magazine.

He cites statistics which show that AIDS remains largely restricted to male homosexuals and intravenous drug users, groups which have an extremely high incidence of HIV "and other common germs" because of unprotected sex or sharing needles.

But it is the long-term drug use in both groups which leads to AIDS, Duesberg insists. (He cites studies which show that many promiscuous homosexuals regularly mix drugs with sex).

Scientific reactions

Since Duesberg began to speak out about his radical theories, he has encountered a lot of resistance. For example, he lost his research grant and found that journalists were being warned not to interview him.

Most AIDS researchers and physicians still dismiss Duesberg as part of the "radical fringe," to use the words of Dr. Allan Ronald of the University of Manitoba, recently interviewed in *Maclean's* magazine. (Ronald works with a program aimed at slowing the spread of AIDS in Kenya).

"To say that HIV is innocuous is reprehensible and irresponsible," according to Mark Wainberg, director of the AIDS Centre at McGill University in Montreal, who was recently interviewed in *Maclean's*. "It certainly is a necessary component in the development of AIDS."

But as researchers line up into three camps—one which still believes that HIV alone causes AIDS, one which believes that HIV works with other micro-organisms to cause AIDS, or the Duesberg camp which believes HIV has nothing to do with AIDS—Canadians can only conclude that research on the cause of AIDS has a long road ahead of it.

News Digest

Bill Fledderus, column editor

United Nations owed $1.7 billion

NEW YORK—The United Nations recently announced that its 179 member states are behind $908.5 million in paying their regular dues, and they also owe $844.4 million in promised peacekeeping contributions. Canada is the only member state which is fully paid up, according to a recent report in *The Toronto Star*. The United States owes $731 million but has promised to pay over $300 million before December.

The announcement comes at the same time as a series of *Washington Post* reports on incompetency and fraud within the "enormous, largely uncontrolled bureaucracy" of the United Nations. In a nine-month investigation the paper uncovered evidence of botched relief efforts, pilfered funds, arrogant managers and budgets soaring out of control for self-perpetuating programs that in many cases had become redundant.

India's population to exceed China's

NEW DELHI—By 2035 India will overtake China as the world's most populous country, according to a study by the Population Crisis Committee in Washington, D.C.. The prediction takes account of the fact that India is making significant efforts to contain its huge population and that average family size in India has fallen from six to four children, according to a Reuter's account of the study.

Haiti poor hurting from embargo

PORT-AU-PRINCE—The current international trade embargo, imposed since last year as an attempt to pressure the army to reinstate ousted President Jean-Bertrand Aristide, is hurting the country's poor while the rich are having little trouble smuggling in their usual luxuries, according to a recent Knight-Ridder article. Unemployment has gone 20 per cent higher than the usual 60 per cent. Food costs are up 100 per cent. Already disastrous deforestation has accelerated as the poor try to earn money by making charcoal. Violence, disease, hunger and homelessness are on the rise, according to aid workers. CARE relief efforts are attempting to fight the widespread malnutrition.

Dutch are tenth largest language group in Canada

OTTAWA—Recently released statistics from Canada's 1991 census show the major languages spoken by our country's 27,296,860 people:

1	English	16,516,180
2	French	6,505,565
3	Italian	449,660
4	Chinese	444,945
5	German	424,640
6	Portuguese	186,990
7	Polish	171,975
8	Ukrainian	166,830
9	Spanish	158,655
10	Dutch	124,535
11	Greek	114,370
12	Punjabi	113,225
13	Arabic	94,885
14	Tagalog (Filipino)	83,640
15	Hungarian	72,900

The number of Dutch speakers who claimed the language as their "mother tongue" was only 66,870, about 535 people less than in the previous census taken in 1986.